

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
86 Bromfield Street, Boston.

LEAGUE EDITION.
CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

☛ All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
☛ Price, including postage, \$2.50 per year.

Specimen Copies Free.

The Outlook.

Spain yields to compulsion in the matter of reciprocity for her West Indian colonies. She suffers personal loss, of course, in admitting our flour into Cuba and Porto Rico practically free of duty—a privilege which she has heretofore jealously reserved for herself—but she gains more than she loses. The closing of our ports to Cuban sugar and tobacco would have cost her the allegiance of the islands. There would have been instant rebellion, and a clamor for annexation to this country. I would have required a large army to quell the revolution, and even successful coercion would not have helped matters—would not have saved the island from utter bankruptcy. Stringent are the terms of our Tariff enactment, that for a land like Cuba commercial union with this country is an absolute necessity. Its concession by the mother country averts rebellion, pacifies discontent and continues to Cuba the principal, if not the only, market for the bulk of its produce. Of course, too, we gain by it. We import annually from the Antilles goods worth \$500,000 in value; we are now entitled to export goods to an equal value. Our farmers can send at least \$500,000 worth more flour annually to Cuba, and there is a chance equally generous for lard, oil, numerous manufactures, and cereals. Now that Brazil and Cuba have wheeled into line, reciprocity with other countries will speedily follow.

The protest of Newfoundland against the coercive measure now before the British Parliament, was convincingly submitted, by the Premier Whiteway of that colony, at the bar of the House of Lords last week. "In substance," says the *Tribune*, "the protest is unanswerable. It shows that the situation which has grown up along the so-called 'French Shore' has resulted from forces which civilization and time are responsible for, and which no army could now dissipate even check. This is literally true. The French demand is impossible of acquiescence. To ask that a shore 600 miles long, behind which lie the main resources of the island populated by 25,000 people, shall forever remain an unemployed waste for the benefit of a foreign nation, 1,800 miles beyond the sea, is to ask what no might could give or oppose to attempt to give. It is to deny the rights of the soil right to live, and that denial is both odious and immoral. To talk about forcing such a treaty is to talk the wild folly." The Premier asked that a *modus vivendi* be arranged for the present year; that action on the Knutsford coercive bill be postponed; and that the points at issue be submitted to arbitration, Newfoundland to be represented on the commission. If these requests be granted, the excitement in the colony will at once subside, and the people will submit to the decisions of the commission.

The serious condition of things in the Pennsylvania coke region dates back some years ago when the operators, resisting demands of their American, or Irish, or German, or Welsh employees for increased wages, began to import Huns to replace them. The latter worked cheaply for a while, but, becoming members of labor organizations, grew to be the most determined and uncompromising members of the same. Says the *Pittsburgh Post* : —

"Having once made their demands, they would listen to nothing, and were prone to enforce them in the most reckless and lawless way. The Hungarian women are as bad as the men, and sometimes worse, often leading the work of intimidation and terror on persons and property. The laborers held the field prior to the introduction of the Huns of course had their trade differences, resorts to violence were rare indeed, and the promises always open to propositions for compromise. Not so now. The Hungarians were thoroughly impressed with the idea that they have the right to enforce their demands by physical violence, and act on it, men against men, women against women, and even against their own moral, and a higher moral, law. They are identified with the communities—but it has been amply demonstrated it was a fatal mistake, and the judgment falls alone, as it should, on the coke company. The resident farming and village population. Peaceful and law-abiding, but changed into brawling and dissolute and dominated by a savage and reckless Hun. At first the Huns came as contract labor, making new home of the wages they were earning, a stream of immigration poured in, but they became a powerful and aggressive element."

That something practical will result in the revived interest, in this vicinity, in the subject of manual training, is evident: the discussion of the matter by the Boot and Shoe Club at their last monthly dinner was made clear by the different speakers something is needed to replace the defunct apprenticeship system; that present factories, like schools of technology and vocational industrial schools, are neither sufficient

RANDOM READINGS.

PROFESSOR C. T. WINCHESTER.

Some Recent Biography

IN this paper, and in any similar ones that may follow it at intervals, I make no claim to give careful or systematic criticism of the books mentioned. I only avail myself of the liberty given in Editor Parkhurst's invitation, to set down, in quite informal fashion and with the colloquial freedom of the first person singular, any suggestions that have occurred to me in recent reading.

It is curious to ask what prompts a man to make a record of his daily life, and then lock it up in a journal. "I have me a handsome locked volume," says Sir Walter Scott. "In the first page of his 'Journal'; and, save for the use made of parts of it by Lockhart in his 'Life,' this charming volume remained locked until some six months ago—a full half-century. I think it not difficult, however, to understand Sir Walter's motive for keeping a journal. It was another effort to keep alive the present hour. For never man loved life, the life of each passing day, more than he did. That, indeed, was the secret of his love for the past. To his healthy, full-veined nature it was intolerable to think of the present, with all its light and ardors, slipping irrevocably into darkness and oblivion. That is the one note of nathos that so

frequently makes itself heard in the joyous tone of his novels. If he loved history and tradition, it was not so much because of any political or social truths to be learned from them, as because in history and tradition he saw living men and women whom his imagination could not dismiss to forgetfulness. If he built himself a mediæval castle to live in, and filled it with armor and all sorts of ancient gear, it was not because he had the mere antiquarian's liking for dusty bric-a-brac; but because, in such surroundings, the past seemed to come back, and this fleeting human life of ours, otherwise so transient, to be a little while prolonged in memory. In general, I think that those men who have this deep sense of the largeness and charm of the life that now is, will be found to cling most tenaciously to the past and love most to bring it back. Byron, Browning, Thackeray, Carlyle, Ruskin, each in a different way are examples of this. It is the poet like Shelley, the dreamy philosopher like Coleridge, detached both of them from mundane things that have no historic sense.

Scott's "Journal" is what a journal ought to be—the voice of a live man talking to himself. Nobody can read it without feeling that he is admitted into Sir Walter's confidence; and to know Sir Walter better is to like him better. On every page is the old youthful vigor and healthy buoyancy, which lasted in despite of cruel misfortunes almost to his dying day; the tireless energy; the bright humor; the shrewd observations; the kindly charity; the manly honor—all those qualities we long ago learned to admire in him. Scott's character had, we may admit, some lack of depth and moral earnestness. There wasn't much of the stuff of which reformers are made in him—he was a conservative to the bone; but he certainly had the virtues of a gentleman.

Nothing in this "Journal" has impressed me more than Scott's marvelous capacity of work. The "Journal" begins only a few months before that financial crash in which his fortune was swept away; and it is, for the most part, the story of his heroic struggle to shake off his enormous debt and die a freeman. There is no record of a literary task so Herculean, wrought with such desperate, yet cheerful, resolution. In 1826 Scott found himself under a debt of nearly £120,000—over half a million dollars. He had reached his fifty-sixth year, and was already beginning to feel the infirmities of age. A few months later, when his fortunes were at their lowest, his wife died, and left him lonely. His own health, he saw, was surely breaking from over-work. Yet he toiled on hopefully and in five years had earned seventy thousand pounds by new books and fifty thousand by new editions of old ones. It killed him; but he died as he had resolved he would—practically free.

Briefer Comment.

THE Emperor of China has at last followed the example of their majesties of Korea and Japan and granted an audience to the foreign ministers at Peking. Now that the barrier is broken down, cordial relations will be established between the Dragon Court and the representatives of the Western nations, and the young Emperor will undoubtedly be receptive of ideas and suggestions which will benefit more or less profoundly the present condition of his empire.

DURING three days of last week 9,164 immigrants landed at the barge office in New York—the highest record for any previous three days in its history. During the nine months ending March 31, 237 aliens arrived at the ports of this country. There are serious figures. No adequate inspection is possible when such swarms pour in upon us. Furthermore there is clear evidence that immigrants are fed at Halifax with the express purpose of evading our laws, and cross the border by rail. No problem is more urgently pressed for thoughtful and conscientious consideration than this—What shall we do with these hordes of aliens?

THE University Extension movement will soon become national. A society has already been formed for this purpose—"to as the formation of local centres, in the organisation of local societies, and in securing good lecturers in various branches of university studies." Professor R. G. Moulton, of Cambridge, England, who is in behalf of this movement have aroused great enthusiasm, announced as its purpose "to give university education for the whole nation, organised by a system of itinerant lecturers"—a truly Mosaic method. It will doubtless succeed, as succeeded in England, where the local centres numbered by hundreds, and the students by thousands.

his writing ever have the fagged and laded tone of a man who is trying to force his vein. I should think it probable, indeed, that Scott's legal and public work was of great service to him as a man of letters. It not only gave him the relief that comes from a variety of labor, but it kept him in touch with affairs. For Scott is a good example of the almost universal rule that a great man of letters is a good man of business. I think one especial charm of all his writing is its practical sense and solidity. In this respect Scott's romantic work differs greatly from that of his contemporaries. Shelley's poetry is utterly impalpable; Coleridge's "Ancient Mariner," though the most wonderful piece of pure creative imagination in our language, belongs in the realm of dreams—it is a kind of celestial nightmare; Southey's big epics are all dead matter dug up out of old books; and even Byron's romances take a kind of perverse unreality from his revolt against all social law. But Walter Scott was a red-blooded man, who stood solidly on the ground and loved the broad commonplaces of life, the life of the market and the forum. And thus in his poetry and in his novels, however romantic the adventure and however remote the scene, the story always has breadth and actuality, the men and women are real, solid persons. Sir Walter was, indeed, the "Wizard of the North;" but he was also Clerk of the Session and Justice of the Peace. And it is the union of these qualities that makes him the

heartiness or romancers.

I have a feeling that Mr. Wemyss Reid's "Life of Lord Houghton" is not so entertaining a book as might have been expected. Lord Houghton was an interesting man himself, and he probably knew more interesting men than anybody else of his generation. In the life of such a man one looks for a great store of characteristic anecdote and keen observation, for manifold side-lights on the literary and political society of the age. But these volumes are largely made up of Lord Houghton's letters; and it is in his letters that Lord Houghton is at his weakest. He was an excellent story-teller, a model host; but he probably needed the stimulus of the dinner-table or the club to bring him out.

Lord Houghton was an admirable representative of a very useful class of men. He was not a great statesman, a great poet, or a great scholar, though he had ambition in all these directions; he was a great dinner-giver. And perhaps there is no class of men to whom good society is more indebted. For it is through such men that good society carries on its exchange. They bring the world together, and promote that high commerce of intellect and feeling which is the best evidence of civilization. Lord Houghton made it the business of his life to know everybody that was worth knowing, and to help everybody to know everybody else. He began when only eighteen, in Cambridge, as one of that brilliant circle of young men, Hallam, Tennyson, Spedding, Venables, Trench, Merivale, and the rest, who were members then of the "Apostles' Club;" and during the half-century of his active life he numbered in the list of his acquaintance almost every man of any eminence in politics or literature, not only in England but in France, and the best of those in Germany and America. His bachelor dinners, at No. 26 Pall Mall, were the one place in London where you were surest to find all men of note of every party, creed, and profession. And in the later years, after he had come into his estates, his Yorkshire house at Fryston probably saw more really great people, between 1850 and 1880, than any other country house in England. Lord Houghton

was made easy nature, to play the host to all sorts of people. His social aptitudes were unusual, and he had a remarkable breadth and tolerance of opinion which found some points of intellectual sympathy with men of all parties and all creeds. It is probable, indeed, that his success in society was won by qualities inconsistent with eminent success elsewhere. He failed in politics largely because he had a way of seeing both sides of every question, and not committing himself fully to either. In religious matters he was a kind of cross between a High Churchman and a Unitarian, a "Puritan skeptic," he himself said. Carlyle once nominated him for the position of "president of the Heaven and Hell Amalgamation Society." But, in fact, Lord Houghton was not indifferent to truth; he was unusually desirous of entertaining all sides of a truth, and a little too prone to hold his decision in abeyance.

After reading such a book as this, one feels constrained to admit that as yet we hardly have in America a society of such high intellectual charm as that here portrayed. And the life of Lord Houghton suggests the chief reason why we have not. There is in American society no large class that has both leisure and culture. Whether such a class ever will grow up in a democratic country like ours, may be doubtful. It needs the influence of family tradition, of inherited manners, and a disposition to the best things that has got into the blood. A genuine aristocracy has its value, unquestionably. One thing is certain. If life in America is to have not only vigor and material efficiency but that charm of intellect and manner which is the finest flower of civilization, we must emphasize more in all our educational plans and methods the value of purely human and humanitarian studies; we must learn to prize the things of the mind for their own sake and not merely as means to material ends. Surely no people under heaven needs this lesson more.

“There is,” says the Preacher, “a time to be born.” For Englishmen and Americans that time was between 1805 and 1815. Some auspicious stars were surely then in the a-

† THE LIFE, LETTERS AND FRIENDSHIPS OF RICHARD MONCKTON MILNER, FIRST LORD HOUGHTON. Edited by T. Wemyss Reid. 2 vols. London and New York, 188

pendant, and a wave of genius touched the shore of life. In that decade were born—to set down some names quite at random—Tennyson, Browning, Mrs. Browning, Dickens, Bulwer, Thackeray, Holmes, Lowell, Whittier, Disraeli, Gladstone, John Bright, Abraham Lincoln, Charles Sumner, Darwin, John Stuart Mill, Maurice, Alford, Mervale, French, Harriet Martineau, Lord Houghton, John Forster, Arthur Hallam, John Sterling, Charles Buller—these last three cut off in a youth that promised great things—and an army of others only a little less eminent.

Of this generation of men, it is getting clearer as the verdict of time becomes settled, that the novelist was William Makepeace Thackeray. The next century will pronounce him the greatest master of English fiction since Scott. Dickens was a caricaturist, and his English was sometimes affected and sometimes slovenly; besides, as a man, he never worked the snob quite out of him. George Eliot was a philosopher, and not a very healthy one; her later books, especially, are smothered under a load of labored and depressing reflection. But Thackeray was the broad, observant, genial student of life. The age is set in his novels—not some doubt.

Or phase, or out, of the age.

We shall never have any portly, two-volumed life of him, it is likely. He himself forbade it. And it is just as well. For he put his own inner life into all his books. His big and tender heart; his manly sensibility; his health; his hatred of shams and his love of whatsoever was lovely and of good report; his half sad, half cynical, but altogether kindly satire—he has written them all down in English which, I sometimes think, no other prose writer of this century has equalled. The little book, of Messrs. Merivale and Marzials adds little to our knowledge of the facts of Thackeray's life; it is only a very sympathetic and appreciative tribute to the memory of the great man. Mr. Merivale's part of the book is better done than that of his partner. For Mr. Merivale knew Thackeray, and looks up to him with a healthful and reasonable kind of hero-worship; moreover, he has caught that colloquial earnestness of manner which was so characteristic of Thackeray himself.

"Disappointment and religion," says Mr. Merivale, "were the key-secrets of Thackeray's great life." It is true. His disappointment, however, was not the selfish smart of personal failure, nor even of personal sorrow — though Thackeray had sorrow enough in his life; it was rather the sense of all the imperfection and mystery of life, which early saddened a heart so big and buoyant as Thackeray's. And his religion, on the other hand, which softened the disappointment and mellowed his whole character, was a profound reverence for God and a profound conviction that, at the last, the gentle things are great, the pure things powerful. One of Thackeray's friends tells this story of his last visit to the novelist: "'Look in that book,' he said, 'and you will find something that I am sure will please and comfort you.' I took from its shelf the book he pointed out; out of it fell a piece of paper on which were written these words: 'My dear Mr. Thackeray, I do not pretend to remember. I only know that he prayed that he might never write a word inconsistent with the love of God or the love of men; that he might never propagate his own prejudices or pander to those of others; that he might always speak the truth with his pen; and that he might never be actuated by a love of greed. I particularly remember that the prayer wound up with the words: 'For the sake of Jesus Christ, our Lord.'"

‡ LIFE OF W. M. THACKERAY. By Herman Merivale and Frank T. Marzials. "Great Writers Series." London 1891.

THE SECOND COUNCIL OF FLORENCE

REV. EVERETT S. STACKPOLE, D. D.

FIVE centuries and a half ago the so-called Ecumenical Council of Florence decreed the short-lived union of the Latin and Greek Churches. Another Council more truly ecumenical has just closed. Four hundred and fifty representatives were present from twenty different nations, and letters and telegrams of sympathy were received from all parts of the world. Athens sent as her delegate Rev. Dr.

Kalopothakis pastor of an Independent and self-supporting evangelical church. Senor Martinez represented the evangelicals of Spain. His imprisonment for the preaching of the Gospel shows that the spirit of the Spanish Inquisition still survives. Constantinople, Egypt, India, Central Africa, and Australia sent delegates, and every part of Protestant Europe and America. It is not such a council worthy the name of Ecumenical. On the evening of April 4, a reception was given to the delegates in the Salvini Theatre, the largest and most comfortable place available. As the building will accommodate only one thousand persons, it was necessary to admit to all the sessions by ticket. In the evenings especially the place was packed, and many were unable to enter. At the reception, after refreshments and an hour of social conversation, Prof. GERMOSIO

of the Waldensian Theological School, as president of the Florentine branch of the Evangelical Alliance, welcomed the delegates with appropriate words addressed to the representatives of each country. The address was delivered in Italian, but printed in English, French and German, and was greeted by the hearers with a spontaneous outburst of applause and congratulations in behalf of religious liberty were received with great applause, and when at the close he invoked the benediction of God upon the House of Savoy for the civil and religious liberty now enjoyed in Italy, the enthusiasm of the audience was great. This called out a telegram to King Umberto presented by Lord Kinnaird and seconded by Bishop Walden. A prompt reply came at the first regular session of the Alliance, expressive of his sympathy and cordial welcome. In response to the address of welcome brief remarks were made by half a score of delegates from as many countries, the United States being worthily represented by Dr. Russell. Later, a famous hymn rang out in Italian as loudly as ever

The pulpits of the ten evangelical churches of Florence were filled on Sunday by foreign delegates. Bishop Walden preaching at our church in the morning, and half a dozen in the evening, among the two addresses in French by a delegate from Holland, and by Pastor Lelievre, of the Wesleyan Church

Paris, author of a "Life of Wesley" that has been translated into Italian.
On Monday morning

The Work of the Conference

again, and continued through the week, three sessions being held each day. It is impossible to even make mention of all the excellent papers read. It was natural that much should be said of the religious state of Italy, past and present, of the relations of Protestantism to Catholicism, and of Christian unity. The first paper read was that of Dr. Schaaff on "Renaissance and Reformation." As the author could not be present, his paper was translated and read in Italian. A special feature of this was its great, and, as many thought, mischievous, liberty of speech. The Catholic Church, he says: "We cannot expect, nor do we desire, that Italy become Protestant; but what we hope and ask of God is that she may become evangelical and Christian in the best sense of the word. She does not wish and ought not to turn her back to her glorious past, repudiate her immortal works of literature and of art, break the current of her Catholic traditions, in order to open the gates to a foreign religion which is not according to her genius and does not correspond to her taste. She has need of a religion that in some way combines the best elements of the Renaissance and of the Reformation with the best elements of Catholicism." The Catholic Church, he continued to say, "is full of missionary zeal, and abounds in works of love. She embraces millions of true worshippers and followers of Christ, and is still capable of bringing unlimited benefits. And we honor her for all that she has done in the past, and desire for her every blessing of God for all the good that she may still do in the future. We do not pray for her destruction — God forbid! — but we pray for her reformation." He then rebukes the Protestants for their harsh and uncharitable words against the Pope and the Church of Rome, and hints at future reconciliation.

Such opinions and sentiments found very little response among the Italians. Signor Comba, professor of church history in the Theological School of the Waldensian Church, in his paper on the "Obstacles to Reform in Italy," took occasion to reply to the sentiments above expressed in strong language that provoked repeated and prolonged applause. He says: "Let certain conciliators, who still call themselves Protestants, know that if they forget the lessons of history, the papacy makes gain too often of their inconsistencies and laughs at them, and they who suffer from them are too often the sons of that Reformation that three centuries ago driven beyond the Alps did not everywhere find open the arms that now uselessly invite to reconciliation the self-styled successor of the Apostles." He declares that a reformation of the Catholic Church cannot be hoped for; that Roman unity has had its time, and will disappear to give place to a true and living unity reached through liberty.

Still more pronounced against the papacy and any possible reconciliation with it, was the paper on "Religious Thought in Italy," read by Prof. Raffaele Mariano, who holds the chair of philosophy of religion in the University of Naples. The effect of this paper in Italy will probably be greater than that of any other read at the meeting of the Alliance. Prof. Mariano is not a member of any denomination, yet declares himself not ashamed of the Gospel of Christ and in full sympathy with the evangelicals. He declares that redemption and sanctification are rendered possible only by the grace of God through faith in Christ and His Gospel, and that the Pope and his church are not adapted to secure these. "The Pope is the enemy of the Gospel." The Church of Rome has corrupted and seared the consciences of the Italian people, and reconciliation with Rome is impossible. He pleads for a united Protestantism in Italy and for the introduction of aesthetics into religious worship.

Much was said about

Union of the Various Branches of Protestantism

In Italy. The union desired by many of our Waldensian brethren seems to be absorption of the other denominations into the Waldensian Church. This characterizes the other denominations as foreign importations. This sentiment was opposed in many addresses, notably in that of Rev. G. D. Boardman, D. D., of New York, on "International Christianity and Co-operation." No union can be thought of for a moment that demands the surrender of conscientious convictions. At present we cannot look for a formal union of the denominations, but for the unity of the spirit and of the confederation in Christian love and labor. He sketched the ideal union toward which we should be striving, in which the invisible church will manifest itself in a visible united body, having as members parts derived from all the various branches of the Christian Church. Rev. Dr. Charnock, also of New York, spoke on a similar line of thought with such beautiful imagery and eloquence that the Americans were proud of their representatives. Every American speaker showed self-possession and ready command of thought and utterance that contrasted with the hesitating, stammering of the Italian speakers.

marriage man or not was well explained. The speaker then took up the remarkable clear and strong paper of Prof. Redford of London on the "Divine Authority of the Sacred Scriptures." English readers will doubtless have an opportunity of seeing it in full. Dr. Donald Fraser read an exceedingly able and interesting paper on "Christianity One Faith for All Peoples." It was a review of all religions and of missionary results in all lands. Bishop Walden emphasized the importance of Sunday-schools, especially in the training of the sciences. We were sorry that only twenty minutes could be given him in which to read a paper four minutes' long. Pastor Stocker, recently our preacher at Rutes, gave an important paper on "The Church and the World," and Prof. "Friedrich View," which is already published in *London*. Many other good things we cannot even mention.

The evenings were given up to
Services of Evangelization.

Brief speeches were made by many delegates to large audiences. Quite a number of Italian papers reported the proceedings, but the majority passed us by in indifference. The only one that has called attention to holding five thousand persons. The influence of the convention would have been wider. The next thing we must have the Congress at Rome.

From five to ten minutes of singing was the most interesting and enthusiastic of all. Addressed of from five to ten minutes in length were made in Italian, English, French, German and Spanish, and the chairman, Signor Procesi, of Rome, spoke for the first time in a long time in English, Dutch and Swedish. To some it might seem like the confusion of languages at Babel, but to us it more resembled the gift of tongues at Pentecost. Every body realized more fully the motto of the Alliance—*"Unum corpus sumus in Christo."* The only note of sadness was that produced by a telegram announcing the death of the President of the American Alliance. Every speaker had words of warm sympathy for the evangelicals of Italy who are contending against the same obstacles. The progress of the last fifty years is immense. That of the next fifty will certainly be far greater. Superstition and false doctrine must vanish before the light of the Gospel. The great men of the world, the great Savonarola seems hovering over us, and Saint Peter must have looked upon this assembly with delight. God bless the Alliance, and hasten the time when the waters of the Tiber shall take the place of the papal conclave!

Florence, April 19, 1891.

The Epworth League.

New England District.

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PRESIDENT'S NOTE-BOOK.

It is spring everywhere. One feels tempted to get Pegasus from his stall and mount. However, "the better part of valor is discretion." The winged steed has been well fed through the winter months and has had but little exercise, and may be his pinions wouldn't bear the rider up. We will be more humble and stick to the soil. How pleasant it is to get out into the garden again and turn the soft earth over and over and feel the thrill of life which the fruitfulness of spring has awakened even in the senseless clod. "Now is the time to plant flower seeds," the ancient almanac says. And as it repeats itself, may not the Note-book? If we may be allowed to say over again what we have said before, we would urge upon our Leagues the fixing up of the grounds about the church. Make a party of workers and rake over the grass so the tender green blades can find their way up. Cut the edges of the walks, make a flower-bed somewhere, fix up the palings of the fence, and have a little painting done where it is needed. See that all the lights of glass are mended, and the whole property given a tidy air as if someone loved it and wanted it to look as fresh and cheery after the storms of winter as the maidens in their spring gowns and the young men in their new neckties. Our chapters everywhere can do much to keep our churches looking thrifty if they will but give their attention to this very important matter. We may not be rich and able to have the most elegant structures in our towns and cities, but we can be everywhere models of neatness and make our churches attractive to those whose eyes are open to the effects of loving care.

Pretty soon the days for League outing excursions will be on again. We hope there will be many such parties this spring and summer. If you can get some one to tell you of the flowers as they appear, or were to read "Birds through an Opera Glass," and then get acquainted with the flowers in their homes and the birds in their haunts, it would do you a world of good. God as revealed in nature is the same loving Being that He is as revealed in our spiritual experiences and in His Word. We who live in cities will find that contact with Him in His works will but quicken our faith in Him. Some think the phenomena of nature only show His power, but

"Strive but for closer view love there as plain to see."

What a rousing League meeting we had at the New England Conference at Lynn! It was thrilling to see the chapters file in marching to the music of the great organ, bearing aloft their banners. This banner idea is a good one. How pretty the old rectory looked painted on the white satin! What a quaint form one of the chapters had with its Maltese cross and head-piece all open-work! No wonder, as Dr. Twombly saw the sight, he wanted every one to give three cheers. Dr. Berry—and we don't think much of an old lady called him one—says it was the biggest Epworth gathering he has seen. I think the banners had a good deal to do with it. Some one has the credit of getting up the idea, either Mr. Clarke or Mr. Phinney. Let us all have a banner, so we can march under it in our conventions and gatherings.

We are going to have a big convention in the People's Church, Boston, on the evening of May 25. The Freedmen's Aid and Southern Education Society are going to ask us to help them celebrate their Quarter Centennial Jubilee. There will be big singing and big speaking. We must get our banners ready and come. Then there is the annual meeting in Portland. It will probably meet the very first day of October. We are talking of chartering a steamer from Boston and just stirring up Epworth enthusiasm all along the coast till the great Atlantic knows "something is going on." We have already secured two live speakers and have some others on our books. We must set Maine aglow. Save a bit of your vacation till then!

WILLIAM INGRAHAM HAVEN.

EPWORTH AND KAISERSWERTH.

WARREN P. ADAMS.

ACROSS the ocean are two shrines towards which pilgrim travelers from time to time direct their steps—Epworth and Kaiserswerth. They stand for two representative ideas which have been adopted into the Methodist Episcopal Church in this country, and which have brought light and blessing in their train. Together they may be said to represent a single thought, namely,

Service

—service for the Master, in different ways to be sure, but still with a single end in view. The relation between these two forms of service, with their community of purpose—the Epworth League and the Deaconess work—is not so close and intimate as it might and ought to be. Appealing alike to the whole church for sympathy and encouragement, and starting on their career almost simultaneously, they are two arms stretched forth to make her more effective in doing the Master's work. By their peculiar methods these organizations win those who are found inaccessible through the ordinary channels.

There was need in the church of some flexible agency which could be quickly applied to any given point, and in the young people's movement with its enthusiasm, its warm-hearted zeal and its pliability, was found a force which could and did quicken the life of the whole church and develop it along new lines. In it was a power which had lain

dormant, which was awakened into life with a success beyond its anticipation, and one which had almost escaped recognition. Today the church sees through this medium its social, intellectual and spiritual forces taking on new form and imbued with new life, and it recognizes how nearly it failed to utilize this vast engine for good, this dynamic power of the young people.

Along legitimate lines Methodism always gives a friendly welcome to new ideas. The practical work of reaching the sick and the destitute had been looked after in a partial and desultory way, but Methodism saw the necessity of bringing a more direct leverage upon the great masses in our cities who from sickness, poverty and sin were gradually sinking lower and lower in the scale of humanity until they were ultimately lost. That "submerged tenth" to which an aroused public had just begun to turn its attention cried aloud for sympathy and assistance. Quick to see its opportunity, Methodism seized upon an idea which had found expression in other lands, and the outcome was the deaconess work, which challenges the admiration not only of Methodism, but of all denominations by the effectiveness with which it meets the problem which called it into existence. Through the ministrations of the deaconesses and their spirit of self-sacrifice and of helpfulness, there comes an uplifting of stricken humanity which calls for our warmest appreciation and gratitude.

We have, then, these

Two Powerful Auxiliaries

to give strength and influence and far-reaching significance to Methodism. They both occupy a large place in the public eye. A spirit of emulation should animate both, and there should be a closer intimacy between the lines of work each is called to perform. In the department of Mercy and Help what finer channel could the League have for the exemplification of its work than in providing ways and means for the deaconesses to do their work most effectively? To volunteer to relieve some of the many cases under their charge, to bestow gifts for sweet charity's sake, and to extend to suffering humanity that mercy which is twice blessed—these, surely, are within the domain of League work.

An additional motive for closer relations between the two associations may be found in the fact that the ranks of the deaconesses may some day find recruits among the earnest young women of the League. It is no fanciful idea that there is a natural interdependence between the two organizations. Each has endeavored to the utmost to make its work not only acceptable, but a necessity in the church and in the world at large.

While the ripest minds of the church are constantly devising new means for maintaining and extending the interest of the League, striving to make it practical by enlarging its scope and utilizing to the utmost every power of its members, spiritual, social, and intellectual, it would indeed be an error if the gentle graces of sympathy, love and tenderness towards others should come to be ignored in the eagerness for the novel and the unique. We magnify our own lives as we expend them for others. The work of the League should be directed to the development of Christian character, and in the special field of the deaconess there are abundant opportunities for members of the League to show their true worth, and to cultivate that missionary and self-sacrificing spirit which gives symmetry and beauty to character. There is, too, the vast field of supply and of invention from which the League can well draw in aiding the work of the deaconesses. What resources are at their command, and how readily can they ameliorate the condition of the destitute sick and the poor! What a bountiful source of supplies can the ever-open hands of the deaconesses find ready for them among the vast army of the League! The mind is overwhelmed in contemplating the vision of this host pouring out its boundaries to enrich and fructify this waiting field. "Bring ye all the tithes into the storehouse," and in the consecration of all their gifts to the direct service of the Master, the League can find no more beautiful or more diversified opportunities for their beneficence than the deaconess work is constantly affording.

Let us have, then, a greater sympathy and a closer union of work between these two bodies; let it be manifest that Methodism stands for the highest type of service to humanity, and that there is a unity of purpose in all its agencies though its many fields may seemingly be widely separated.

FRESH FROM THE FIELD.

REV. F. N. UPHAM.

Woburn, Mass.—A Scotch entertainment was given on Tuesday evening, April 14, at the new church. Readings from Scott and other poets were interspersed with quaint and beautiful Scottish songs. The entertainment was one of rare excellence, and was listened to by a generous audience. Miss Louise Sellers had charge of the affair, which was exceedingly creditable and attractive.

Fairhaven, Mass.—The Epworth League of this church recently held a most profitable and pleasant meeting in form of a reception to the Leagues of the New Bedford and Acushnet churches. Rev. H. C. Scripps, the district president, delivered a stirring and helpful address. The Fairhaven Society of Christian Endeavor was invited to attend. The church had been beautifully trimmed for the occasion. The plan of having introductory cards was a success. The League has found the pastor, Rev. W. H. Wood, a most helpful tutor during his pastorate. The League has been formed, and has grown to almost 200. The Junior department has about 100 children under care of the pastor. While he neglects none, his special care is for the young and old, treating the strong and stalwart Christians of his church as his helpers.

East Weymouth, Mass.—On the evening of April 8, the Epworth League gave a reception of characteristic enthusiasm and interest. One of the pleasant features of the occasion was the surprise given to the pastor, Rev. Albert A. Kidder, in which the young people expressed their appreciation of his influence and work among them by the gift of a solid gold Epworth League badge and Stanley's new work, "In Darkest Africa," elegantly bound in two volumes.

Bro. Kidder has for three years been doing earnest, faithful work with the good people of East Weymouth, and a helpful and steady growth both in numbers and spiritual power has been and is the result.

Woodstock, Vt.—About six months ago an Epworth League was organized at Woodstock, which now numbers 30 members, nearly all earnest, active Christians. They have as yet attempted but little in the different lines of work save in the first

department—Christian work. They inaugurated their literary department with an address by Rev. W. S. Smithers, his subject being "Our Young People," which was especially appropriate, and his words helpful and inspiring. The League have now secured Bishop Mallahan for a lecture on the evening of April 18, and propose to make this a great day, arranging to hold an afternoon service, at which time papers from various Leagues will be presented, also short addresses from some noted speakers. Rev. W. I. Haven has been invited to be present, and representative men from our own Conference have pledged attendance and aid.

Orono, Maine.—"The Orono Epworth League, No. 613," says the secretary, Miss Ella F. Merrill, "is by no means a society of the past, but of the future. Our society was three years old the 18th of last February, and though we have not a large number—only 42—we are striving to 'Look Up and Lift Up.' We have our monthly business meeting the first Monday evening of each month. Prayer meetings are held each Sunday evening before the regular social service. The meetings are usually well attended, and very interesting. Several of the students at our State College belong, and prove themselves helpful leaders. Last December fourteen of the League members, with two others outside the League, took up the normal studies in the four Gospels under the pastor, Rev. Fred H. Morgan, who gave lectures each Monday evening, and after taking up the lessons, maps, charts, etc., were used, the greatest care being taken by the pastor to make the lessons interesting. The class felt they have gained much knowledge of Christ's Word. Some nine or ten will join the Chautauque Normal Union and take the course. At our annual meeting held in March, the League pledged to give inside a year \$50 for fixing up the church, with a promise to have a League room. We do not know how much more, but are sure of \$50. Our society have had printed some nice folders, with the hour of the different services during the week, the societies, etc., and a cordial invitation to strangers to meet with us. These have been distributed to attendants at services. We thought we might reach some one who needed help. We hope to be willing workers, and 'never 'Look Up,' and by so doing 'Lift Up' the fallen."

Chester St., Portland, Me.—The Epworth League connected with the Chester St. Church gave a farewell reception to their pastor, Rev. N. T. Whitaker, D. D., on Wednesday evening, April 15. Refreshments were served, and nearly two hundred were present. Near the close of the evening he was called to the front of the vestry and presented with a League badge of gold with the following on the back: "Presented to Rev. N. T. Whitaker, D. D., by the Chester St. Epworth League, Portland, Me., April 15, 1891. The Doctor responded feelingly, and was much pleased with the token of love. He has done much for the young people, having formed the League, and has always taken a deep interest in its welfare."

"Welcome the Coming, Speed the Parting,"
Preacher.

Many Methodist choirs will now be singing, with an aptness in selection and a cordiality of expression, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" This is good. But let us not have it stop there. We hope to report soon that many Leagues are welcoming the new preacher and his family with warmest and sincerest greeting. They feel strange, perhaps. Make them at home. Don't institute comparisons, but look ahead. It will cheer the itinerant more than we know if we take him to our hearts at once. We make the motion. As we speak we hear it seconded. It is carried by a large majority. Now let us have it "go into effect immediately upon its passage."

Further Epworthians let us not forget the "man of God" who is just going away from us. We can, if we will, speed him on his way with hearty good wishes and assurances of love and prayer. These are opportunities. Who will use them?

Unique Programs.

A friend from Maine writes asking for programs that will interest the League meetings. We do not know of any printed scheme. If there were such, it would probably be of use in many places, though programs must be adapted to the local League, and a stereotyped form is too rigid. We invite our secretaries to write us if you have any especially interesting features in your meetings. They may help some others.

In line with the previous paragraph we mention two programs that seem to us very entertaining and profitable. They have succeeded. The first is a "Curio Hour." Get the members to bring any curious relic, autograph, antiquity, or what not, and then have some one display and explain them, or else let each one show his own contribution to the exhibit. Nearly every family has some rarity that might be loaned. One of our Leagues a few weeks ago had such an hour, and all greatly enjoyed it. The following were some of the things displayed: An immense straw hat belonging to an African chief. Two bearded idols from China. A piece of one of the cedars of Lebanon. Some Confederate money. A piece of gold ore. An African cullis. A Swiss alpenstock. A curiously worded sentence for imprisonment in the Massachusetts State Prison, 1808. This is worth trying.

The second plan is one carried out by the League at Worthen St. Church, Lowell, Mass. They had "Lowell in the Civil War" as the theme for their last meeting. It would be a grand plan to look up our local war record.

An Epworth Missionary and Deaconess.

The League at Leonaia, N. H., is very happy in having as one of its members Miss Clara Collier, who graduated from the Chicago Training School in June, 1890, and sailed for China in January, 1891. She is the first deaconess from America to go to China. The League is doing a good work. The letter of information speaks in this kindly way of their pastor: "Our pastor is one of the best. His presence among the young people is always an inspiration. 'To know Bro. Haines is to love him,' is the general testimony."

A Useful Hint.

The League at Reading uses a card like this. It explains itself. Those who have seen it think it meets a want that has been felt for a long time. It isn't patented.

THE OLD SOUTH EPWORTH LEAGUE

With the motto, "We live to make our church a power in the land, while we live to love every other church that exalts our Christ," extends to you a most cordial

INVITATION

To become one of its members. "Come thou with us, and we will do thee good."

ACCEPTANCE.

I desire to become a member of the Old South Epworth League.

Name.....

ELECTION.

The above named person was elected to membership in the Old South Epworth League.

Name..... Secretary.

Date.....

"LOOK UP AND LIFT UP."

Secretaries will be doing a good work if they will correspond with members absent from the city or town, sending them any topic cards or circulars they may have had printed, informing them of the prayer-meetings and literary work, also making inquiries for their welfare. This works well. We know of one young man who went to Nova Scotia and was

delighted that he was remembered by his League, and that they should send him a letter.

An Epworth Class-Meeting.

The place was the Book Room, and the time Monday morning, April 20. Conference echoes were still resounding. Bro. Magge's store was full of preachers. Most of them looked very happy. Some appeared thoughtful. Pleasant inquiries and replies passed and re-passed. It wasn't a very propitious time for a class-meeting, but we had one, so to speak. The leader didn't attempt to reply to every one singly. He felt happy, however, as he heard their glowing testimonies to the helpfulness of our Epworth movement. They were unselfish on the point. We give the remarks of the brethren in substance, if not verbatim. The leader prefers to have his words kept back, and thus let the testimonies speak for themselves. Here they are:—

Dr. J. H. Mansfield, presiding elder of Lynn District, New England Conference: "There are about 45 Leagues on my district. They help in more ways than one. They all are a grand relief in the finances. Lynn District is pre-eminent because of its large number of young people; in Epworth League work it is in the front rank of all Methodism. We are going to push this work this year more than ever."

Dr. Geo. S. Chadbourne, presiding elder of Boston District, New England Conference: "I have 70 charges on my district, and nearly all of them have young people's societies, mostly Epworth Leagues. They are a great help throughout the churches in every way."

Dr. L. B. Bates, Meriden St. Bethel Church, East Boston: "I have a fine League in my church that is doing a good work. The young people are loyal to Methodism. They hold excellent meetings. I believe frequent elections of their officers would be an improvement."

Rev. Harvey H. Paine, Ashland, Mass.: "We have had a revival in our church, and expect fifteen accessions to the League in consequence. This will give us 75 members. We have not established any age limit, so that we have all the church represented. We have two members each sixty years old, and they seem among our very youngest, so full of enthusiasm are they."

Rev. Luther Freeman, Woburn, Mass.: "Our League is among my most enthusiastic supporters. We don't have any running away from the evening service. We have about 50 members. The League last year raised \$100 for the church."

Rev. Geo. S. Butler, Marlborough, Mass.: "I am greatly pleased with my appointment. We have a splendid company of young people and a fine League."

Rev. A. M. Osgood, Marlboro, Mass.: "My work opened up very pleasantly yesterday at Marlboro. The League is a grand one. There were 85 present at the meeting last evening. The young people know how to speak and sing and pray. They have the right kind of religion. Bro. Herrick, the pastor who has just gone, left things in splendid condition."

Rev. M. H. A. Evans, City Point, South Boston: "Our League is doing good work. We look for improvement. The religious meetings are a great help. Have had special evenings occasionally. Bro. Butters helped finely at one of them."

Rev. L. W. Staples, St. Paul's, Lynn, Mass.: "Our League holds large Sunday evening prayer-meetings. It is a great help to the church religiously. We hope for still more enthusiasm."

Rev. J. W. Fulton, Marlborough, Mass.: "Our League is the most prosperous thing in the church. The prayer-meeting last night was full. We are going to have Epworth League Day, May 10."

Rev. W. P. Ray, Peabody, Mass.: "Our League is doing a grand work. They are having evenings with the poets. Last time it was Burns. This week it is Tennyson."

A Wheel Meeting.

At the invitation of Haven Auxiliary, large delegations from the Leagues of Boston Circuit gathered at Grace Church, Feb. 26. Entering, we were confronted with the League colors, emblematic and beautiful. An appropriate feature of the decorations was a fac simile of the "Epworth Wheel." The program consisted of solos by the Misses Tilton and Tracand, papers on the various departments of the Epworth League touching on all the points as outlined on the "Epworth Wheel," and an address by Jas. L. Gordon, general secretary of the Boston Y. M. C. A.

1. **Dep't Christian Work.**—J. L. Hopkins, Tremont St. League. A paper earnest and filled with practical suggestions on the great importance and scope of this spoke of the wheel.

2. **Dep't Mercy and Help.**—Mrs. H. E. Silver, Bromfield St. League. An encouraging report of their work in this direction, emphasizing its importance and opportunities.

3. **Dep't Literary Work.**—Mrs. Dr. Kellogg, Winthrop St. League. This paper, read by Mr. Hodgkiss, was filled with suggestions as to the possibilities of this work, and as to the best methods of conducting it.

4. **Dep't Entertainment.**—Mrs. C. H. Talmage, Baker Memorial Church. An interesting and instructive paper on the necessity and desirable characteristics of successful results along this line.

5. **Dep't Correspondence.**—A. F. Brown, Warren St. The work of this department, the methods to be adopted, the obligations resting upon it, and its power to supplement the work of the department of Christian Work, were presented in an able manner.

6. **Dep't Finances.**—Miss Annie Wilson, St. John's Church. Miss Wilson, not being present, her paper was read by Miss Sadie Gifford, Haven Auxiliary. This important theme was handled in a skillful manner.

Mr. James L. Gordon chose as a fitting subject, "The Elements of Success." This address, owing to the lateness of the hour, was all too short for the interested hearers. Many gave a sigh of regret as he closed his earnest, wide-awake, fascinating and instructive address. The Epworthians then returned to their homes filled with enthusiasm and new ideas.

H. L. FICKETT, Sec. Haven Auxiliary.

NEW ENGLAND SOUTHERN CONFERENCE.

Reported by REV. WALTER J. YATES.

(Concluded.)

SATURDAY.

The prayer-meeting was led by Dr. M. J. Talbot. At 9 o'clock Bishop Bowman took the chair, and the records of the previous session were read and approved.

Bishop E. G. Andrews was introduced to the Conference, and took a seat on the platform. The 14th Question was taken up: "What traveling deacons have been elected elders?" John Pearce, James M. Taber, Walter P. Buck, S. F. Johnson, were passed in their studies and elected to elder's orders.

Henry Hanson, A. A. Kidder, L. M. Flocken were passed in their studies. They are already elders.

The 8th Question: "What traveling preachers have been elected deacons?" was taken up. C. K. Jenness, T. C. Denman, B. F. Raynor, H. E. Parker, J. H. McDonald, S. E. Ellis, were elected deacons.

Frank L. Brooks, Jordan C. Wells, Elmer F. Newell and Arthur N. Searies were continued as deacons of the first class.

Hartley A. Ridgway, John N. Geisler and John H. Newland were passed in their studies and advanced to the second class of deacons.

E. W. Goodlier, from the committee on Conference Claims, made a partial report presenting a series of resolutions. On this case, ordering that the collection for this cause be taken in May and forwarded immediately to the treasurer, raised considerable discussion, but was finally adopted with the others.

A report from the trustees of the Conference touching some property interests in Washington, R. I., under the Jane Kilton will, was made by J. W. Willett. On motion, the Conference authorized the trustees to incur such expense as may be necessary in securing the rights of the church in the case.

The question of fixing the seat of the next Conference was taken up. Invitations were presented from Pleasant St., New Bedford, and from Memorial Church, Plymouth. R. S. Douglas, esq., of Plymouth, was introduced to the Conference, and made a statement of the circumstances and desire of the church of which he is a member. In view of the fact that the Electoral Conference meets next year at the same time and place as the Annual Conference, it was thought best to defer the visit to Plymouth till a year later. It was voted to accept the invitation to go to New Bedford next year. F. P. Parker presented a partial report from the committee on Education in regard to the interests of East Greenwich Academy. The debt is \$18,647. Toward this there are pledges and other assets of \$9,899. The deficiency of \$8,748 must be raised by October, 1891, to secure the pledges already made. Dr. F. D. Blakeslee made a stirring address in favor of the resolution to raise the needed amount. R. S. Douglas, esq., followed in a brief but effective address, after which Bishop Bowman announced that he would be responsible for the last \$50 of the debt.

Dr. G. W. Gray, corresponding secretary of the Freedmen's Aid and Southern Education Society, was introduced and gave a survey of the work in hand.

Bishop Andrews asked that a committee be appointed to take into consideration and report regarding some difficulties which have arisen in the Brazil District of this Conference in the administration of law. Dr. A. D. Whedon, J. H. Nutting, and Dr. M. J. Talbot were appointed as such committee.

F. C. Baker presented a resolution from the Brooklyn Preachers' Meeting, discouraging the practice of Methodist preachers exchanging pulpits with preachers of unevangelical churches. It was adopted.

W. P. Stoddard asked that a committee be appointed to nominate a Conference president of the Epworth Leagues.

J. I. Bartholomew represented the Portuguese work of the Conference, and a collection was taken in aid of the same.

Announcements of committees, singing the doxology, and the benediction by Bishop Andrews, concluded the service.

The Memorial Service was held in the afternoon. Dr. D. A. Whedon presided. G. E. Brightman read the Scriptures and offered prayer. A Conference male choir under the direction of Geo. E. Dunbar gave several selections.

E. F. Clark read the obituary of F. C. Newell, and brief remarks were made by Dr. M. J. Talbot and R. Povey. The obituary of Samuel McKown, by G. W. Brewster, was read by W. P. Buck. H. B. Cady, Dr. W. V. Morrison, and Capt. W. H. Phillips added their tributes. Dr. Talbot presented the memorial of S. C. Brown. He was followed by Dr. W. H. Richards, H. H. Martin, J. H. Nutting, and J. H. James. The memoir of Nelson Goodrich was given by J. Livesey, followed by J. H. James and J. Hollingshead. J. F. Sheffield read a paper on the life of D. B. Bentley. Dr. W. V. Morrison gave the obituary of Thomas Ely. Additional papers were given by E. D. Hall, H. H. Martin and J. Livesey. Frederick Upham's memoir was by Dr. Talbot. After the reading of the same, remarks were made by J. W. Willett, E. F. Clark and W. L. Ward.

The Woman's Foreign Missionary Society met in anniversary session in the First Baptist Church at 2:30 o'clock. Mrs. M. C. James, of Rockville, Conn., presided and read the report of the Society as corresponding secretary. There are 50 societies in the bounds of the Conference with a membership of 1,950, besides twelve young ladies' auxiliaries with 269 members, and ten children's societies with 340 members. The total receipts of the year have been \$4,047.30—an increase of \$800. Mrs. S. L. Baldwin, of New York, for twenty years missionary in Foochow, China, spoke of the work in that and adjacent countries. She was followed by Rev. G. W. Elmer, of Cottage City, recently engaged in mission work in Japan.

A collection was taken, and the meeting closed with doxology and benediction.

Saturday evening the anniversary of the Freedmen's Aid and Southern Education Society was held in the Methodist Church. J. H. Nutting presided, and W. A. Luce led in prayer. Dr. G. W. Gray, assistant corresponding secretary of the Society, gave a thrilling address.

The music by the choir has been a pleasing part of the evening services of the Conference. Much credit is due Prof. J. A. Van Kuren, the organist and leader, for his efficient management.

SUNDAY.

The Conference sessions during the day were held in the spacious and elegant edifice of the Second Congregational Church, courteously rendered for the purpose. The morning love-feast was led by Dr. M. J. Talbot, and was, as usual, a season of deep spiritual enjoyment and profit.

The service at 10:30 was opened by a musical selection by the choir. E. F. Clark read the Scripture lesson, and Dr. F. D. Blakeslee and John Livesey assisted in the other services. The sermon was by Bishop E. G. Andrews, from the text Matt. 14: 18: "Upon this rock I will build my church." The theme was, "The Builder and His Building."

At the close of the sermon five were ordained elders by Bishop Bowman, assisted by Bishop Andrews and the presiding elders. The candidates were John Pearce, James M. Taber, Walter P. Buck, S. F. Johnson, and H. D. Adams.

In the evening the Conference Home Missionary Society anniversary was presided over by Capt. W. H. Phillips, of Taunton. J. W. Willett conducted the opening services. Addresses were made by Presiding Elders S. O. Benton, W. E. Eia, and E. Tirrell. The latter managed the subscription and collection, after which the service closed in the usual manner.

The pulpits of the various churches of the city were quite generally supplied during the day by preachers of the Conference. The hospitality and courtesy with which the Conference has been entertained, not only in the homes of our own people, but in those of people of other churches, is marked, and will linger long in the memory, making this session of the Conference one of the very pleasantest.

MONDAY.

The morning prayer-meeting was led by Dr. W. V. Morrison.

At 9 o'clock the Bishop took the chair. The Bishop announced the examining committees for the next year. The chairmen are: W. C. Newell, for admission on trial; A. J. Conliss, first year; J. Hollingshead, second year; W. L. Ward, third year; W. J. Yates, fourth year; W. H. Allen, third year; deacons' orders; G. W. Hunt, for elder's orders.

The trials of appeals are: Robt. Clark, D. A. Whedon, M. J. Talbot, R. D. Dyson, E. F. Clark, W. J. Smith, D. P. Lavitt.

To preach the missionary sermon, O. W. Scott; alternate, C. E. Harris.

Conference Board of Church Extension: President, D. A. Whedon; vice president, Geo. M. Eddy; secretary, A. W. Kingsley; treasurer, Wm. V. Morrison; additional members, W. H. Phillips, Wm. R. Howe, J. D. Flint, J. I. Bartholomew, F. H. Maynard, John McVay, and the presiding elders.

Diocesan Boards of Church Location—New Bedford District, Presiding Elder Eia, C. E. Case, Robt. Clark, Wm. B. Walker, H. B. Cady; Norwich District, Presiding Elder Tirrell, Costello Lyphitt, R. F. Clark, David Gordon; Providence District, Presiding Elder Robinson, E. W. Goodlier.

L. H. Massey was re-admitted from the local ranks in the Alabama Conference. A. C. Wells was granted a supernumerary relation. A collection was taken for the sexton, amounting to \$3.10. The transfer of A. Cameron from the Pittsburgh Conference was announced. The names of the members of the Presbytery and Society were announced. The records were read and approved. By prayer of D. P. Leavitt, the appointments were read, and the Conference adjourned with the doxology and benediction. The appointments were published in the last paper.

NEW HAMPSHIRE CONFERENCE.

Reported by REV. O. S. BAKETEL.
[Concluded.]
SATURDAY.

S. Holman led the morning prayer-meeting. The business session opened at 9 o'clock in charge of the Bishop.

The place of the next Conference session was taken up, and Grace Church, Haverhill, was unanimously chosen.

J. E. Robins was appointed delegate to the annual meeting of the Baptist churches of the State, to be held in Concord.

The delegate to the Congregational churches was the presiding elder in whose district the meeting shall be held, with power to appoint a substitute.

Take up the 13th Question: "Who are the deacons of the second class?" A. L. Smith, W. J. Wilkins and G. H. Clark, having been examined and passed in their studies, were passed in character and approved.

The 14th Question was taken up: "Who are admitted on trial?" Geo. A. McCluskey, Dana Cotton, Herbert A. Quimby, Edwin S. Collier, Wm. B. Locke, Geo. R. Locke, Willis Holmes, Geo. M. Silphen and John N. Bradford, being duly recommended and well qualified, were received.

The 15th Question was taken up: "Who are the young men who have been brought in for several years. They are a fine-looking and promising class."

Take up the 16th Question: "Who are admitted into full connection?" Ernest W. Eldridge, Buel O. Campbell, and Frank A. Tyler were called forward and addressed by the Bishop. For an hour he held the Conference and congregation with his words of great practical value to every pastor. They were then each admitted into full connection, and B. O. Campbell and Frank A. Tyler were elected deacons of the first class.

The Bishop presented their report, which was adopted. The 2d Question was taken up: "Who are admitted on trial?" Geo. A. McCluskey, Dana Cotton, Herbert A. Quimby, Edwin S. Collier, Wm. B. Locke, Geo. R. Locke, Willis Holmes, Geo. M. Silphen and John N. Bradford, being duly recommended and well qualified, were received.

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The report of the committee on French work in New Hampshire was read. It was laid on the table until the evening session. Adjourned to 7 o'clock.

The evening session met according to adjournment, Bishop Foster in the chair. The opening services were conducted by W. H. Hutchins.

The minutes were read and approved. F. G. Mellor was changed from effective to supernumerary, and the secretary instructed to notify him that he must ask a location next year, or be located for cause.

F. H. Corson's relation was changed to supernumerary, as he had taken work in the New England Conference while being on the effective list of this Conference.

In answer to the 1st Question, the Bishop announced the transfer to this Conference of C. D. Hills and C. W. Rowley of the Troy Conference.

The 8th Question was asked: "What traveling preachers have been elected deacons?" and E. W. Eldridge, B. O. Campbell, and Frank A. Tyler were entered.

The 12th Question: "Who are the traveling deacons of the first class?" E. W. Eldridge, B. O. Campbell, Frank H. Tyler, W. A. Loyne (1888).

The 10th Question: "What local preachers have been elected deacons?" Wm. Searle, C. N. Krook, E. S. Collier, Willis Holmes.

The 7th Question: "Who are received on conference from other churches?" was asked, and the name of Henry G. Holington from the Free Baptist Church was entered.

The 13th Question: "Who are the traveling deacons of the second class?" None.

"Have any been transferred, and to what Conference?" was Question 22, and answered as follows: J. Z. Armstrong to the Troy; Geo. W. Miller to the New York; J. C. Langford to the Vermont; Wm. Love to North Dakota; Geo. A. Luce to North Nebraska; N. M. Learned to St. John's River; Fred H. Morgan to East Maine.

The statistical secretary read the aggregates of the statistical exhibit of the year, showing in some things a commendable increase, while in some others there was a decrease.

The Conference elected as triers of appeals Jas. Thurston, M. T. Cilley, J. E. Robins, J. L. Felt, Thos. Tyrie, E. R. Wilkins, C. J. Fowler.

The Conference treasurer presented his report.

The Conference Board of Church Extension was elected.

The Bishop appointed the examining committee.

The committee on Missions presented their report, which was adopted.

George L. Collier was appointed by the Bishop to preach the missionary sermon, with W. H. Hutchins alternate.

The Conference elected W. C. Bartlett to preach the Conference sermon, and Wm. Ramsden as alternate.

J. E. Robins, as the visitor to Lasell Seminary, gave an account of his observations in connection with his visit during the past year.

The report on the French work was taken from the table and read. Pending its adoption Thos. A. Dorion, the French missionary at Manchester, addressed the Conference.

The time being short, and an anniversary being due, the reports of the committees on Conference History, Bible Cause, and Correspondence were adopted without reading.

M. V. B. Knox, J. M. Durrell, and Thos. A. Dorion were appointed a committee on French work for the year.

The committee on Education presented an elaborate report, which was adopted.

A resolution of thanks to the people, churches, and pastors of Newport, the choir, and the railroads, was adopted by rising vote.

The Bishop also presented the kind regard of the Conference for the presence and labors of Bishop Foster, who, though feeble, had shown his great interest in all parts of the work of the Conference.

It was voted the delegate to the Free Baptist Yearly Meeting be provided in the same manner as directed for the delegate to the Baptist churches of the State.

The minutes were read, corrected and approved.

Voted that when we adjourn it be to meet at 7 o'clock Monday morning.

At this point Bishop Foster retired with the elders, and W. C. Bartlett took the chair to preside over the anniversary of the Sunday school Union.

The congregation joined in singing one verse of "A charge to keep," and then Dr. J. L. Hurbit, corresponding secretary of the Sunday school Union and Tract Society of the Methodist Episcopal Church, was introduced and delivered an excellent address.

Following the address the officers of the Conference Sunday-school Union were chosen.

SUNDAY.

The Conference day-feast at 9 o'clock was led by Sullivan Holman, the oldest pastor of the New York Church. He came to the place thirty-nine years ago, and witnessed a wonderful revival of religion, some of the fruits of which were present in the meeting. It was a grand meeting. Immediately following this service the Bishop ordained the deacons. Dr. Hurbit preached a most excellent sermon, after which the elders were ordained.

At the same hour Dr. S. L. Baldwin, of New York, preached in the Congregational Church, and H. A. Spencer, of Lawrence, in the Baptist Church.

The afternoon services were held in the beautiful Town Hall, when Bishop Foster preached. This was his first effort in four months. He showed signs of feebleness of body, yet he glowed finely with thoughts on God's methods of work from Gal. 4: 4. The hall was crowded to overflowing.

At 7 o'clock the missionary anniversary was held in the Town Hall, presided over by J. M. Durrell. A great crowd was in attendance, and the address was made by Dr. S. L. Baldwin, recording secretary of the Missionary Society.

This proved a busy but delightful Sabbath. The balm of life made it a day when overcasts could be laid aside, and every one had about them the air of comfort.

MONDAY.

The Conference, desirous of having an adjournment in time to reach the train at 8:07 A. M., was called at 7 o'clock.

Bishop Foster called the body to order promptly on time, and prayer was offered by Dr. J. Smith.

On Cole gave notice concerning the publication of the Minutes.

It was voted that the committee who examined W. A. Loyne, and reported him passable on two studies, be instructed to give a certificate to the incoming committee certifying to that fact.

G. H. Hardy read a list of names of the churches from whom he desired church histories.

J. M. Durrell spoke a few words concerning the Seminary.

The secretary announced the vote on the Woman's question as follows: Yes, 57; no, 28.

The question was taken from the New England Conference: Yes, 53; no, 34.

The Bishop addressed the Conference and offered prayer, after which the appointments were read, the doxology was sung, the ben-

ediction pronounced by the Bishop, and in a few minutes all were on the way for another year's work.

The appointments appeared in last week's Herald.

Our Book Table.

A PLEA FOR LIBERTY. Edited by Thomas Mackay. New York: D. Appleton & Company.

This large volume contains a dozen essays against socialism and socialistic legislation. They all look at the question from an English standpoint, and their arguments, whatever they are worth, derive their strength or manifest their weakness from this consideration.

As an illustration in point let us take a look at the essay on "Free Education," by Mr. B. H. Alford, the principal of a Church School. He says:

"It is proposed, in consideration of the poverty of some parents, to make all parents present to pay for their children in primary schools. Now the State is to come forward and say to parents, capable as well as incapable, 'We will do for your children, without any money, what hitherto we have done with reserve and after inquiry, only on behalf of proved failures; for the future we will accept all the children you send us and teach them at public cost.'"

Making all due allowances for different conditions, this would not seem very socialistic in America. And here is a piece of advice which Hon. Anthon Herbert gives to the laboring man in an essay entitled "The True Line of Deliverance":

"Give up attacking capital. Leave capital to reduce its own reward, which it will do far more effectively than you can do, by competition itself. Create for the laborer a new atmosphere. Cultivate with all the better employers friendly relations. Disregard stories of excessive profits. Here and there some men, possessing powers of a very high order, and excelling in commercial judgment and aptitude for organization, may build up great fortunes. Don't grudge them a single penny of their wealth. They are the true servants and helpers of all. Remember that all ordinary profits are tending to fall."

In this paragraph there is just enough truth to make it plausible, but there is a speciousness and deceitfulness about it, and "Next where the sirens dwell you plough the sea; Their song is death, and makes destruction place."

Mr. Herbert Spencer writes an introduction to this volume; and just here we may add that a social reformation or revolution based upon his principles of sociology, is sure to fail. The volume, however, if antagonistic to broad and heart-felt amelioration of the condition of the working classes, will yet incite to thought and interest.

THE AUTOBIOGRAPHY OF THE EARTH. By Rev. H. N. Hutchinson, B. A., F. G. S. New York: D. Appleton & Co.

Popular books on science are popular. Perhaps the people like such a book as this almost as much as a novel. If only they can get it written in a style that is interesting and attractive. This manual endeavors to give a history of the earth, with the methods also which geologists have used, the evidence presented, and the conclusions which have been drawn from this evidence. And there are many people who like to know the rocks and the flowers, and read them just as they read a book; and the ability to do this they find in popular volumes on the various branches of science. We candidly think that this book is written in such a way that everybody who has even the smallest smattering of geological information can understand it, appreciate it, and enjoy it. Such people with a hammer, a pocket-compass, and a convenient geological map, can find much pleasure in a ramble after reading it.

THE PICTURESQUE GEOGRAPHICAL READER. By Charles F. King. Boston: Lee & Shepard. Price, 33 cents.

The success of the first book of this unique and valuable manual led to the preparation and publication of this second book, which, we prophesy, will be as well received by teachers and scholars. The old system of teaching geography by definitions was more excellent, but this new method is more easily grasped and held by the pupil. It is written in the narrative style, which is ever fascinating to young minds and conveys more quickly the truth or fact which the teacher wishes to impart. This volume is abundantly illustrated - another great help in geographical teaching. School teachers should find this a trial, and then they will be sure afterwards to use no other.

CHRISTIAN MEDIATOR. By Charles Elliott, D. D. New York: A. C. Armstrong & Son. Price, 75 cents.

Dr. Elliott is professor of Hebrew in La Fayette College, and has prepared this little treatise in his leisure moments, with the desire to offer some helpful and inspiring suggestions to ministers and students concerning the person and work of Christ. And because it is written in a simple, unostentatious style, though at the same time revealing a sound learning, it is practical, sensible, and spiritual.

MAGAZINES AND PERIODICALS.

The able *Cumberland Presbyterian Review* contains in the April number four strong papers on the following subjects: "How to Study the Gospels"; "The Holy Ghost"; "The Family of God"; and "What Shall We Believe?" The other pages bristle with points of timely interest. Hon. J. L. M. Curry, LL. D., has an article on "Free Schools in the South," which will repay reading. Nashville, Tennessee: Board of Publication of the Cumberland Presbyterian Church.

The *Missionary Review of the World*, besides being valuable this month, is interesting. "A Jesuit Mission in India," by Rev. Ed. Storror; "Missionary Methods," by Rev. J. T. Gracey, D. D.; "Lung Ching Ting, the Opium Smoker," by Rev. S. L. Baldwin, D. D.; "Why Missions are Modern," by Rev. D. L. Leonard, D. D.; "London Papers and India's Women," by Mrs. J. T. Gracey; "Light in Darkest England," by Rev. Frances E. Smiley, a-e each illustrations in point. The whole magazine is a necessity to the lover of missions and missionary enterprise. Funk & Wagnalls: New York.

The current *Church at Home and Abroad*, among other papers, has the following: "The Call of Moses," by Rev. T. W. Harris; "City Evangelization," by Henry Kendall, D. D.; "Higher Education in New York," by Howard Crosby, D. D.; "Spiritual Revival in China," by Rev. F. H. Chalfant; and "Mission Work in Turkey," by George F. Hays, D. D. Presbyterian Board of Education and Sabbath School Work: Philadelphia, Pa.

The six departments in the current *Chautauque* are crowded with reading that is most helpful, on such subjects as these: "The Intellectual Development of the English People"; "Practical Talks on Writing English"; "The French in the United States"; "The Life of a Naval Apprentice"; "Woman as Scholar"; "Sale-women and Domestic Service." These all illustrate the ex-acting richness and timeliness of the *Chautauque*. Dr. Theodore L. Flood: Meadville, Pa.

Obituaries.

NOTICE TO PREACHERS. - A package of obituaries, containing those received at this office between March 14 and April 1, has inexplicably disappeared. After most careful search, we have given them up as lost. Will our brethren who sent obituaries during the time above mentioned, please duplicate and forward as soon as possible? - Editor ZION'S HERALD.

BRYANT. - Lewis C. Bryant died at Round Pond, Me., Feb. 8, 1891, aged 65 years.

Brother Bryant was converted thirty-four years ago. He lived a consistent Christian life, was a good citizen, an obliging neighbor and a kind husband and father. He leaves behind a widow and four children to mourn his loss. May they all meet him in that better land, in the prayer of the writer!

ALEXANDER YATES.

Downs. - Frederick G. Downs, one of the most aged and honored members of the Methodist Episcopal Church of South Berwick, passed from his earthly to his heavenly home, Feb. 15, 1891, at 85 years of age.

In early life he was united in marriage with Ruth Roberts, and soon after, under the labors of Rev. Paul C. Richmond, was converted and united with the Methodist Episcopal Church, since which time Brother Downs has been thoroughly identified with the interests of the church of his choice. For over forty years he has served on the board of trustees, which position he held to the close of his life. During this period the trustees carried through two church-building enterprises, the success of which in no small degree was due to Brother Downs' sound judgment, wise counsel, and liberal giving.

Brother Downs came to the close of his earthly pilgrimage with great peace and Christian resignation. He leaves a widow, two sons and a daughter to mourn his death. His oldest surviving son is a member of the New Hampshire Conference, David W. Downs; his youngest son is an attorney, and is postmaster in South Berwick, Maine.

Brother Downs will be missed in the public congregation, where he was always present; in the class-meeting, which for many years has been held in his home; and by the church, to which he was so long and so faithfully attached.

Rest in peace, and his works follow him. I. LUCK.

TARBELL. - William Tarbell died in Benton, Me., Feb. 24, 1891, aged 75 years.

The deceased was converted to God many years ago, and soon after joined the Methodist Episcopal Church, of which he remained a worthy member till death. As a citizen he was held in high esteem by all. He met most honorably the obligations of society and won the favorable regard of all who knew him. He was very affectionate in the home circle, and leaves a dear companion and four children to mourn their loss. Former pastors will remember the generous hospitality of his home. He was loyal both to his church and to God. His last illness was brief, and death came suddenly, but his work was done, and he has entered into the rest of the good above.

WM. L. BROWN.

Logan. - Johnston C. Logan died at Rochester, N. H., January 27, 1891, aged 70 years, 4 months.

He was born in Scotland, where he joined the Presbyterian Church and was a Sunday-school teacher. He came to this country in 1845. He followed the employment of wool-spinning all his life, and rose to a prominent place in the business. His war record was a very honorable one. He enlisted in April, 1861, and followed the fortunes of his regiment - the 2nd N. H. Volunteers, Company D - through its perilous course for more than three years. He was a prisoner for three months after the second battle of Bull Run in 1862, but was in all one of the twenty or more battles of his regiment, with exception being occasioned by his absence as a prisoner with the rebels. He was never off duty except during ten days' sickness, and never received an injury in battle. He preserved his

Zion's Herald

WEDNESDAY, APRIL 29, 1891.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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LESS LABOR, MORE LEISURE.

The sessions of the Legislatures of the several States, and the revival of business in the spring of the year in some of the trades, such as that of the builders, furnish new evidences of the continual demands of wage-earners and labor-reformers for a reduction of working time, for a Saturday half-holiday, and for making eight hours the legal working day. These demands are made at home and abroad. "The predominant question of interest to manual workers," says the chief of the Massachusetts Bureau of Statistics of Labor, "is the shortening of the working day." The first argument advanced in favor of reduction, and of reduction to such a comparatively short working day, is that it is a natural division of the twenty-four hours into periods of eight hours each—one-third given to sleep, one-third to labor, and one-third to recreation. No less a man than Lord Salisbury, Prime Minister of England, has recently said: "I believe that, as a rule, eight hours' work—all employment is not work—is quite as much labor of the muscles or tension of the brain as an average man can give." William Graham, M. A., Professor of Political Economy and Jurisprudence in Queen's College, Belfast, says: "This proposal has found more general support than any other, both amongst laborers and social philosophers." The subsidiary arguments bearing upon the practical workings of such reduction are, that it would reduce the amount of products and services, furnish an opening to the unemployed, give more leisure with wages undiminished, and an option to work over time.

The history of such socialism and labor reform is that, up to date, there has been a steady decrease of working time, in all the leading nations, especially in England where in the manufacturing and mining districts there was the greatest need of it.

But where is the limit? Is there any limit? Will new concessions lead to new demands? Is reduction to be local and uniform? These are the questions pressing for an answer. There are instances where piece work and work by the hour lead to a long working day, and encroachments are made upon the Sabbath.

A national and simultaneous reduction in the same trade or in all trades would obviate many of the difficulties and objections of employers. But the agitation does not take on national proportions. State legislation is the agency through which the legal working day is fixed. Massachusetts is in the van in making a ten-hour law, and other New England States are following her example. But Massachusetts leads at her own expense, and manufacturers complain that further advancement in this direction will be not only hazardous, but ruinous. Their profits are reduced at once; adjustment to new conditions is not easy; and with the tax upon them by the changes necessitated in introducing inventions and new machinery, they are forced into a critical and threatening situation. Advantages are given to their rivals in other States and sections by a policy of inaction.

Moreover, the prices of products pay wages, profits and interest, and a rise in prices is inevitable when such reduction of time and product occurs. A rise of prices in the purchase of the necessities of life, such as bread, clothes, fuel, house-rent, and gas, soon becomes appreciable by all classes, especially the wage-earners. High wages and prices are claimed to be characteristics of a high civilization. Nevertheless a rise in the price of tin-plate, and a fall in the price of sugar, whether occasioned by the working of a new tariff or not, soon meets with a protest on the one hand, and on the other with a chorus of welcome.

It was not our purpose, in this editorial, to enter into the details of the merits of the question. We intended to outline the status quo, and to indicate the seriousness of this phase of proposed labor reform. We favor all those measures, social and legislative, that seem calculated to promote the physical, social, and financial welfare of the hosts of toilers for daily, weekly and monthly wages.

THE DUTY OF THE PREACHER TO HIS SUCCESSOR.

In pointing out the line of duty demanded by the relation specifically alluded to in the above title, it is not necessary to insist on anything not obviously included within the broad area of the Golden Rule. The whole case is such if every Methodist pastor leaves for his successor what he himself expects to find—a well-swept, clean and tidy parsonage, well-kept church books, a good parish guide, stewards if possible unencumbered with debts incurred by current expenses, and, above all, a people who without prejudice, doubt or suspicion of any kind, will offer the new pastor a warm and cordial welcome, and earnestly co-operate with him, not as a candidate for public fame or favor, but as the Lord's newly-sent ambassador. Methodist ministers need to train their people and to school themselves into meeting the stern and inexorable conditions of the itinerant pastorate in this regard. Perhaps the most difficult and disreputable thing they have to do is to leave men, women and young people whom they have learned to esteem, admire and love—persons whose fellowship, sympathy, co-operation and prayers are among the most golden and cherished of their memories and whose names are always pleasant music in their ears. With the joy of these associations, the strength of these sacred bonds, the charm and sweetness of these memories, Methodist pastors are probably as familiar as any. But their calling as wanderers demands the sacrifice, in a large measure, of these relations which so often make hard duties delightful and trial and disappointment easier to bear. They are called periodically to leave their people and are appointed to "Fresh fields and pastures new."

When a pastor leaves, another "comes after him" who may or may not be "preferred before him." He comes to fill the place his predecessor has just vacated, to seize the tools he has just dropped, to carry on the work he has left, and perpetuate, without break or pause, the hum of church life and activity. He comes to face the trials and hindrances his predecessor had to face, to fight the same sins and errors, to attempt the solution of the same church and parish problems, to shoulder similar responsibilities, and commit similar follies and mistakes; and he needs all the undivided sympathy, loyalty and love that every earnest minister of Christ feels he has a right to expect, but is too often pained to find is not forthcoming.

The moving pastor's successor on the charge may not desire any special favor from him. He may be so entirely sufficient in himself as not to need any. It really is not a question as to what is due to him who comes, or as to what is due to him who goes, but as to what is due to a cause that is greater and nobler than either of them and to which both alike owe the best that is in them. Our morbid self-consciousness and self-consequentiality blind us to the grandeur of things which, if we could only get a glimpse of them in the vastness of their magnitude and the breadth and fullness of their proportions, would go far to annihilate our paltry ambitions and vanities. When we reverse the divine and eternal order of things, and presume that the church with all her prerogatives, honors, offices and ministries, shall be made subservient to our ambitious aims and aspirations, instead of making ourselves and our affairs subordinate to her sovereign claims and comprehensive scope and mission, we not only get a little confused ourselves, but bring confusion and the elements of a distressing discord wherever we come.

The removing pastor should remember that whatever great and precious thing he takes away from his people, he is really obliged to leave God with them; and under the wise guidance and sleepless care of a gracious God, they are not likely to be much worse off with his weak and erring successor than they were with his weak and fallible self.

Nor should we lose sight, in this connection, of the progressiveness of the Divine purpose in the life of the individual and in the world, nor fail to insist that in spite of the death of skillful workmen and the faltering or stepping aside of others, the work of God still steadily advances; that though

"The individual withers, yet the world is more and more."

As a rule, what comes after us is better than ourselves, and the civilized world of to-day is worth, in hard cash value, but much more in moral and intellectual excellence, many such worlds as our grandfathers knew a hundred years ago. There may seem to be exceptions to this rule in a few cases of sequence. It cannot be said that every individual wave is stronger and longer than its immediate predecessor; still the tide is coming in. And we ought to encourage the world around us to expect, not declension, but a distinct improvement on ourselves in the person of him who comes to take our place, and not imitate the unworthy jealousy and pusillanimous sentiment for which the world has praised rather than blamed the blind old poet of the "lilad." Like the Methodist itinerant, he was a wanderer, as every man who has had immortal things to do or say or sing has been since Adam's day. He was poor and physically feeble, though he was to do such great things and "to live in the mouths of a hundred generations and a thousand tribes." Blind and dependent, his wanderings were such that when he became famous, neither he nor his friends could tell where he started from; his birthplace could not be ascertained. So it was said,—

"Seven famous towns contend for Homer dead,

Through which the living Homer begged his bread."

The story is, that as he wandered

over the sunny islands of the *Egean* and the Asiatic coasts, he tenderly treated those who had known and loved him to cherish his memory above that of every other minstrel when he was away. As he had been expected with pleasure, he hoped he would be regretted when he had gone, and would be rewarded by the sympathy and praises of his friends even in the presence of other minstrels who might come that way. A set of verses pretty well authenticated is ascribed to him, in which he addresses the Delian women thus: "Farewell to you all, and remember me in time to come, and when any one of men on earth—a stranger from afar—shall inquire of you, O maidens, who is the sweetest of minstrels hereabout, and in whom do you most delight, then make answer modestly, 'It is a blind man, and he lives in steep Chios.'"

The Seat of the East Maine Conference.

Methodism was not practically established in Maine until 1832—much later than in most Maine towns; yet previous to this there had been from the time of Jesse Lee's visits to a few Methodists as the result of his labors, although it is not known that he preached nearer than Bristol, which then embraced Damariscotta. Classes were organized in and about Damariscotta at quite an early date, perhaps as early as Jesse Lee's time.

Methodism was permanently established in the town in 1832 by Rev. John Young, then stationed preacher at Sheepscot Bridge south of the town. Mr. Young first began to preach in the school-house in District No. 2. Here he also held a series of revival meetings, assisted by his brother, David Young, Rev. Mr. Twing and Rev. Mr. Fletcher, which resulted in the conversion of nearly every family in the neighborhood, which had previously been exceedingly un-Christian. Very bitter persecution followed by the Baptists, who felt, as they always have in Maine, that the territory had been by them pre-empted.

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Among the most worthy pastors have been the late C. B. Dunn, W. W. Marsh and A. S. Townsend, also W. C. Holway, L. H. Bean and C. A. Pinner. She has entered the Conference twice in her history, the last time eighteen years ago. Generous and thoughtful plans have been made to make the coming session one of more than usual interest. Rev. W. F. Stewart, the present appointee, has served this church very acceptably for two years.

The Morning Cometh.

There are many and happy indications of an "advanced movement" in our church life in New England. In this city and the suburbs renewed enthusiasm and hope are gratefully manifested. The successful beginning of the present pastorate at the People's Church inspires courage for new enterprises. Dr. Brodbeck at Brookline is already assured of success in that important project, Bakers Memorial Church, a gem of modern architecture and convenience, will soon be ready for dedication, and probably without any in debt to retard its usefulness. An elegant new church at Cambridge is a certainty. This "new life" is attributable in no small degree to the work of the Epworth Leagues in our churches.

In last week's issue we spoke of the re-organization of the Boston Missionary and Church Extension Society. It is one of the most encouraging signs that there is to be such organized unity in Methodism, and that the interests of our cause will be carefully looked after in future years, weak churches aided, new missions started, and a general strengthening all along the lines. We fully believe that had there been a provision of this kind, as there is in all of the other principal cities, Methodism would be stronger to-day in our city than it is at present. The organization was fully completed at the Monday meeting of the board of managers. We give a list of the officers that were appointed at that time: President, Oliver H. Durrell; secretary, Charles E. Davis; treasurer, R. R. Robinson; vice-presidents, Hon. H. Dunn, Hon. Alden Spear, Chas. R. Magee, D. G. Woodruff, M. D., H. O. Marcy, M. D., Rev. F. W. Warren, D. D., Mrs. Elizabeth Sleeper Davis; visiting committee, Rev. J. H. Twombly, D. D., L. D. Packard, M. D., Prof. J. B. Colt, Mrs. J. W. Cushing, Chas. D. W. Marcy; committee on public meetings, Rev. W. N. Brodbeck, D. D., Rev. C. S. Rogers, D. D., F. N. Bardwell; auditor, Geo. E. Atwood; executive committee, Mr. Dr. G. S. Chadbourne, J. W. Lindsay, J. H. Mansfield and W. H. Hamilton, A. R. Whitte, J. Wesley Barber, A. W. Rounds, Hon. L. T. Jeffe, Everett, O. F. Lewis, Rev. S. P. Spear, Silas Perce, Jr., G. F. Washburne, K. V. Joyce, Rev. T. C. Watkins, D. D., E. G. Davis. The executive committee in particular is a strong one. Mr. A. R. Whitte, a member of the Hyde Park Church, is one of the leading real estate men of Boston; Mr. J. Wesley Barber, a member of the Newton Church, is the New England representative of the great advertising house of Horace Dodge & Co., New York; Mr. A. W. Rounds, of the Highland Church, is president of the Russell Electric Light Co.; Everett O. Fisk, proprietor of the Boston, New York and Chicago Teachers' Agency, is well known to Methodists of Boston because of

his interest in the Deaconess Home; Lewis R. Spear, of Newton Center, is head of the house of Alden Spear & Sons; Mr. Silas Perce, Jr., is manager of the wholesale grocery house of Silas Perce & Co.; Mr. G. F. Washburne does an extensive clothing business on Washington St., Boston; Mr. R. D. Joyce holds a very responsible position with the Forbes Lithograph Co.; Mr. E. G. Davis is one of the leading men in the Monument Square Church, and is engaged in the confectionery business in Charlestown. It will thus be seen that the laymen on this very important committee represent the younger element in Methodism, and with their enthusiasm, wisdom, and devotion to the church of their choice, there is hopeful promise of a new era of enlargement and usefulness in the work of our denomination in this vicinity.

Rev. C. S. Rogers, D. D., of Harvard St., kindly opened his church Sabbath morning for the presentation of this cause to his people. Able addresses were made by the pastor, by Dr. H. E. Eia, the superintendent, and by President Warren and O. H. Durrell, resulting in an offering amounting to \$400.

The Eight-hour Working Day.

We addressed a note to the Massachusetts Bureau of Labor Statistics, inquiring what was the effect of the agitation last year, by representatives of the building trades, for an eight-hour working day. We have received the following reply:—

DEAR SIR: In regard to your question as to the effect of the strikes of last year to secure a shorter day in the building trades, I have to say that a general demonstration was made on the first of May in favor of eight hours, and served the purpose of illustrating that the working people were in earnest in the matter. There were no disturbances of the peace or violations of the law in this country, notwithstanding the immense number of people involved. The demands were modified in many instances by circumstances and environment; those who worked nine hours demanded eight, and those who worked ten hours demanded eight; in all the large cities, like Boston, probably the demand was most emphatic for eight hours; and in general a concession was secured by mutual agreement between employers and employees.

In some cases the demands were granted as soon as made; in others they were refused, resulting in a strike or lockout. I should say that we do not know that any employer as united as in Boston. In some cases, for instance at Kansas City, there was no agitation whatever on the eight-hour question, from the fact that the employees were non-union men. In Cleveland the demands of the men were granted as soon as made by nearly all the employers; the reduction of time being to nine hours. In Milwaukee the eight-hour day was granted to builders without a strike. This, of course, is only a very condensed statement of the results of the agitation. A concerted attempt involving a general strike is to be made this year. The work of organization in connection with the pressing duties of a pastoral charge. His post-office address will be 4 Berwick Park, Boston.

Yours respectfully,

HORACE G. WADLIN, Chief.

It May Be.

The *Christian Advocate* of New York, in its last issue, makes a *prima facie* case against the correctness of a recent statement in our editorial columns to the effect that the conservative Conferences of New York and vicinity voted against lay delegation. The paragraph in question was merely the expression of a current conviction that we had never heard questioned, and which we have not time to verify at this writing. Meantime we express our surprise that the New York and associate Conferences should have given at that time so little heed to the attitude of the *Advocate* in the controversy, which then as fiercely opposed lay delegation as it now does the admission of women to the General Conference. If we find that we are in error, we will gratefully acknowledge the correction. The paternal counsel which the editor of the *Advocate* gives to *ZION'S HERALD*, is entirely gratuitous.

PERSONALS.

—We regret to announce that Rev. H. C. Dunham, of Wintthrop, is very low, and is not expected to live.

—Mrs. Ballington Booth, of the Salvation Army, is giving successful "parlor talks" to the society women of New York.

—Archdeacon Farrar has written for the May number of *Harper's* paper on the Salvation Army, which is extremely interesting.

—Rev. T. B. Welsh, who has edited the *African News* for the past two years, has resigned his position, and will be succeeded by Rev. Ross Taylor, son of Bishop Taylor.

—Rev. M. P. Bell, of Troy Conference, died of apoplexy at his home in Craftsbury, Vt., on March 16. For more than thirty years he was a faithful minister of the Gospel.

—Bishop Malinien was especially enjoyed by the Vermont Conference. His deep revival spirit found hearty and grateful response from the devout ministers of that Conference.

—Rev. J. W. Guernsey writes: "In the list of the pastors of the M. E. Church at Newport, N. H., you have named A. C. Mansfield. He is my immediate predecessor for 1854 and 1855."

—A note from Lasell Seminary states that a cable was received April 11 from Professor Bragdon, senior Beloit, saying that he and family were well and had a pleasant trip through Palestine.

—The addresses made by Rev. J. W. Hamilton, D. D., and Rev. L. Haven at the Vermont Conference were eloquent and forceful, and highly appreciated by the large audiences that listened to them.

—The *California Christian Advocate* says:—

"Abel Stevens is just recovering from an attack of *la grippe*, which has kept him confined to his room about three weeks. He hopes to be out in a very few days."

—Mrs. J. W. Mendenhall, wife of the editor of the *Methodist Review*, suffers a double bereavement in the death, within a few days of each other, of her venerable father and mother, Mr. and Mrs. William Spear, of Worcester, Ohio.

—Rev. E. I. D. Pepper, editor of the *Christian Standard* of Philadelphia, will hold evangelistic services in Erie, Pa., assisting Pastor J. L. Stratton, May 7-17, and in Pittsburgh, Pa., assisting Pastor S. W. Davis, May 21-31.

—The ministers of the Portland District, Maine Conference, presented Rev. W. S. Jones, their retiring presiding elder, an elegant gold watch; and the preachers of the Augusta District dealt thus handsomely with Rev. G. O. Andrews.

—Rev. J. N. Marsh, of Pasadena, Cal., writes:—

"I should have spoken in the 'Superannuated Love-feast,' as I always do when I have an opportunity, but my invitation reached me too late to respond to it as designated by the editor. Am in conference at the South on the wing for glory. Hallelujah!"

—At a late meeting of the trustees of Denver University, ex-Gov. Evans presented to the University for its further endowment property valued at \$100,000; Bishop Warren gave \$6,300 to start the endowment of the new chair of the English Bible; and Albert

Bierstadt, the famous artist, presented a painting valued at \$3,000 for the school of fine arts.

—Rev. J. L. Hill, of Nantucket, was called from the session of the New England Southern Conference to the bedside of his mother in Toronto, Canada, who was dangerously ill. She died April 19 in great peace. He had long been a devout and most faithful Christian.

—Rev. Ralph W. Allen, D. D., of whose sudden death announcement has already been made, had read every copy of *ZION'S HERALD* for fifty-nine years. He subscribed for the paper a year before he entered the ministry, and had been able to read every number until last week.

—The *Rocky Mountain Christian Advocate*, in its last issue, informs its readers that "Dr. and Mrs. D. H. Moore, who have been in Denver during the week, have been cordially greeted by hosts of friends. By invitation of Chancellor McDowell, the Doctor will preach at Trinity on Sunday evening."

—*World-Wide Missions* for April contains a most touching account by Dr. W. F. Oldham of the death, from typhoid fever, of Rev. C. A. Gray, a young man who went out to the Malaya Mission from Zanesville, Ohio, in June, 1889. A fine picture of this lamented young missionary accompanies the sketch.

—Bishop Goodsell reports from Foochow, China, that he has wholly recovered from the influenza eyes from which he had been suffering. He says: "Conference was very pleasant. They had planned only four sermons and addresses for me that week. I met the requirements as to number, but exhorted them not to do it again."

—It is doubted if anything ever published in our columns touched such tender and heartfelt response as "The Superannuated Love-feast." Rev. D. B. Randall is moved thereby to propose a "Superannuated" Association for our Conferences. He will at an early date formulate his excellent idea and purpose in an article for our columns.

—The *New York Tribune* reports Rev. J. R. Day, D. D., of New York, as leading a vigorous opposition to the location of a liquor saloon within close proximity to Calvary Church, of which he is the pastor. A Republican club proposes to let the basement of its building for such purpose. The Republican Party affiliates quite so naturally with this saloon business.

—Rev. C. S. Nutter, of New Hampshire Conference, will take a year to go abroad and for special study. He will spend the summer in travel in the Old World, returning to devote himself to important literary work that he has not found time to perform in connection with the pressing duties of a pastoral charge. His post-office address will be 4 Berwick Park, Boston.

—Rev. E. S. Stackpole, D. D., in a personal note from Florence, Italy, says:—

"Bishop Walden was with us at the sessions of the Evangelical Alliance in good health. He has now gone to the Bulgarian Mission and Constantinople. Our Conference is postponed till May 21. The new missionary of the W. F. M. S., Miss Vickery, has arrived to assist Miss Hall in her work at Rome. We are all well. 'They of Italy salute you.'"

—During the meeting of the board of our Missionary Society in New York last week, a letter was read from Rev. Dr. Deems, presenting to the Society the portraits of Bishop Joshua Soule and Bishop James O. Andrews, who years ago went off with the organization of the Church South. Colonel E. W. Cole, of Nashville, Tenn., and George W. Williams, of Charleston, S. C., furnished the money necessary to produce the portraits.

—Rev. P. R. Stratton, of Oakdale, sends the following note:—

"The many friends of Rev. N. D. George, D. D., who is now in his 83d year, both in the ministry and membership of our church, will be interested to learn that he was able to attend the entire session of the New England Conference this year, which he declared to be the best one he ever attended. On his return home, however, he was taken very ill with *la grippe*. He is still unable to sit up, but is perceptibly gaining."

—Our English exchanges announce the death, from angina pectoris, of Rev. Adolph Sapir, D. D., at Notting Hill, England, aged 60 years. Dr. Sapir was a native of Hungary, of Jewish extraction, and was led to embrace Christianity when a mere lad. At the age of thirty-three he was ordained to the ministry, and labored among the German Jews both in Hamburg and Glasgow. Afterward he preached at South Shields, England, Notting Hill, and the Belgrave Presbyterian Church. Dr. Sapir was a Presbyterian in name only. Widely known as a preacher, he was also well known as an author.

—The life of Rev. James Robertson, of Newington, Scotland, contains the following anecdote relating to the boyhood of Professor Henry Drummond:—

"When Mr. Robertson while in Edinburgh during his last ministry, had announced where his text was to be found, he asked if 'any child would be good enough to read it before these modern day scholars.' A youthful development in that direction, and the large audience held its breath for an instant, and then a responsive movement was observed behind the preacher. Mr. Robertson, turning round and taking a little boy by the hand, said, 'Here is a little man who is kind enough to read my text for me; and in clear, distinct tones, slowly and reverently the words were read: 'And they shall be Mine, said the Lord of hosts, in that day when I make up My jewels' (Mal. 3: 17). 'Thank you, my little boy,' said Mr. Robertson when he had finished. 'When you grow up and are a man, I hope you will become a minister of the Lord Jesus Christ, and read many such texts from all the pulpits round.' The 'little boy' is now Professor Moulton and Garrett, and Rev. Hugh Price Hughes; and many of the most prominent and influential of both clergy and laymen of all English Methodism are to be present. Rev. James T. Docking is arranging to have these ceremonies take place on July 20, that being the day when the happy Epworth Pilgrims are to reach Epworth. This will doubtless prove to be one of the most interesting features connected with the Pilgrimage to Epworth."

An interested reader writes earnestly as follows:—

"I was pleased to read in the *HERALD* your editorial in regard to systematic giving. When Christian people give regularly, as the Bible teaches, there will be no trouble at all about church finances. You wrote about the 'Christian Stewards' League' of Chicago. It is, doubtless, a most excellent organization. Why not have a Christian Stewards' League in every Methodist Church in New England? But the thing will never be brought about unless some one goes in and means business. The church that has a system, providing that its members give regularly and cheerfully as the Lord has prospered them, is the church that enjoys the most spiritual blessing. Now what better work can *ZION'S HERALD* do than to push the matter of the Christian Stewards' League? If it is a good thing, let us have one in every Methodist Church in New England."

Dr. Mendenhall, in the May number of the *Methodist Review*, returns to the discussion of "The Ground of Woman's Eligibility." It is an able and critical editorial, which we commend to the attention of our readers who desire light upon this controverted subject. In the closing paragraph the editor sums up

only sister, who lives with relatives not far away from the First Church. To reach the house it is necessary to go up quite a long hill. This was too much of a walk for the venerable man; and the generous-hearted pastor urged that he go with him to dinner, and then he would take his team and carry him to the house. He did so, and we talked together for an hour, he being in a very entertaining mood. We drove up the long hill, and he was warmly greeted by the sister and members of the family. After bidding him to alight, we drove away, little thinking that we should see his face no more, and that they had come to find his death couch in their comfortable home. But so it has proved. Not a week since the Conference closed, and yet there is a break in our ranks. Bro. Currier was the oldest living member of the Conference, his ministerial life covering its entire history. He was a faithful, true man, and his coming to us from year to year will be missed. The cross has been laid down, and the crown put on."

BRIEFLETS.

The vote of the Maine Conference on the admission of women was 65 for, and 26 against; and that of the Vermont Conference was 46 for, and 47 against.

Faith springs from a readily-received and a daily-searched Bible (Acts 17: 11, 12).

The Deaconess Home movement is becoming contagious in the church. Denver, with its characteristic generosity, raised \$20,000 on a recent Sunday to start and equip such an institution.

Have not the sweetest saints stood the firmest against all inward and outward sin? The Maine Conference takes the lead in its affirmative vote on the admission of women to General Conference. It is not surprising. Maine Methodism has always been at the front on progressive and reformatory questions.

The Massachusetts Sabbath Association earnestly recommends to the pastors and good people of the State, as a Lord's Day Sunday, May 3, 1891.

The *Methodist Review* for May and June gives generous space to contributions from New England. Rev. R. H. Howard bears able part in a symposium on "Life." Rev. W. H. Meredith has an interesting and valuable contribution on "Bristol in Relation to American Methodism." And Rev. G. C. Andrews has an important suggestion concerning the relation of the church to "Non-Resident Members."

Rev. George Skene, of the First Church, Somerville, in his printed leaflet for the past for last Sunday, has this apt and forceful exhortation:—

"Let us watch carefully against the ordinary 'summer indisposition' that usually weakens religious energy during the warm months. A little sanctified will-power is a good remedy for this common ailment. Take a strong dose of it Tuesday and Friday evenings, and another early Sunday morning."

What is there in sweetness any more than in sourness to indicate pleasure in other people's sins? Is not sourness itself a sin? If a man is not pleased with his own sourness, why does he not sweeten up right away and keep sweet? Would he not be better fitted to correct other people's sins, if he would get rid of this sour sin of his own?

On our way to the session of the Vermont Conference, we met an old friend who said to us with much feeling as we separated:—

"Please remember me kindly to the saint of the Vermont Conference." Such a characterization is most richly deserved by the minister to whom it was applied. But it is true, also, that the man thus exalted by those who best know him, is most humble in the estimate of his own religious life; so that in this case, as the Master said, "He that humbleth himself shall be exalted."

Let every father who is absorbed in business to the temporal or spiritual damage of his children, imitate the father of Saul. Let him take the marginal reading of I Samuel 10: 2 as suitable to the present emergency:—

"Thy father has left the business . . . and sorroweth for you, saying, What shall I do for my son?"

It is the determined purpose of this office to publish the Conference appointments the same week that they are announced. This we were enabled to do for the first time two years ago. The effort involves great pressure and haste during the last few hours of the preparation of the paper for the press. Our readers have, however, expressed such grateful satisfaction, that the practice will be made permanent, although an occasional mistake in name or place may occur. In the New England Southern list of last week the appointment of Rev. G. H. Bates should have read Rockville, and that of Rev. G. H. Butler, Moosup.

We are indebted to the *Transcript* of this city for the following instructive and encouraging paragraph:—

"Dr. William T. Harris, United States Commissioner of Education, takes a very hopeful view of the progress of education in the South. In the last thirteen years he has seen a great change in the public schools in that section. The number of children in the public schools has increased fifty per cent. There have been two hundred thousand colored children in the public schools in the South in the last twelve months of the time for both races. The Southern schools as a whole are in session only three or four months a year outside the summer holidays, but there is every reason to believe that as the South grows richer the school year will grow longer."

The English Wesleyans have been erecting a Wesley Memorial Chapel and minister's house at Epworth. The minister's house is to be opened with elaborate and appropriate services, including addresses by Rev. Drs. Moulton and Garrett, president and ex-president of the Conference, and Rev. Hugh Price Hughes; and many of the most prominent and influential of both clergy and laymen of all English Methodism are to be present. Rev. James T. Docking is arranging to have these ceremonies take place on July 20, that being the day when the happy Epworth Pilgrims are to reach Epworth. This will doubtless prove to be one of the most

The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to every other church that exalts our Christ."—Bishop Simpson.

WHITE AND RED.

(The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.)

Sunday, May 3.

Lord, another month is dawning, and Thy children come to-day, All in prayerful expectation, ere they journey on their way.
Some are dreading what may happen ere the weeks shall reach their close;
Yet would fall away misty by the whispered word, "He knows."

Some have even now the surging of the dark mysterious sea,
Which shall bear them to the haven where their spirit longs to be;
Even those who are abiding in the secret of Thy lower heaven,
Waiting by Thy Spirit, in their service hour by hour;
So be we journey onward, wilt Thou bless us each, indeed,
And bestow on us the pardon and the help we so much need!

—Charlotte Murray.

More than mere growth is expected of a plant. Healthy juices may be in its veins, it may have vigor sufficient for its own sustenance, and yet be no ornament, but an encumbrance to the place it fills. Flower or fruit, some loveliness of that, some grace of waving spray or comforting shade, we always look for in the growths of earth. And so of spiritual development. More than mere living, more than mere inward satisfaction, is required of us. Our best gifts, those that we count as peculiarly ours, are not for ourselves alone. They are hardily our own until they have found expression in blossom and fruitage. Our prayer must be not, "Let Thy life be within us!" but also, "Let the beauty of the Lord our God be upon us!"—Selected.

Sunday, May 10.

When cares around us thicken Every day,
On our way,
And our lagging steps we quicken To meet them as we may,
Mid the hurry
And the scurry,
Which we meet,
It is sweet
To cast off every worry,
And leave it at His feet.

You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent, and hide their light under a bushel. They intend to lie low all the war time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. . . . Rest assured, my fellow Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out, or prove traitors to our Lord and to His truth. . . . You cannot long hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.—Spurgeon.

Sunday, May 17.

There's generally more comfort than ache, if we didn't live right in the middle of the ache. But, you see, that's the great secret to find out. If we ever do get it—complete.—Mrs. Whitney.

We should like to have spiritual provision stored up for many years to come, as Joseph stored up the abundance of the plentiful years for the years of famine; but we are beggars living from hand to mouth, dependent entirely upon God's bounty, having to pray continually, "Give us day by day our daily bread." We should like to see all the path of the just in the full blaze of the shining light from its commencement to its end, as we gaze back from the summit of a hill upon the path we have traversed, and see all its turns and windings at a single glance; but such a "fish-gate" view is not permitted to us, until we have actually completed the journey. We must advance step by step, and say with the poet,—

"Keep Thou my feet; I do not seek to see
The distant scene—one step enough for me."
—Rev. Hugh Macmillan, D. D.

Sunday, May 24.

Lord, go before and point the road,
I know not whither it may lead,
Nor what the work Thou hast decreed—
Enough that Thou wilt bear the load!

Oh, help me, through the toil and heat,
To follow on as Thy side,
Ere yet the gracious dew has dried
From off the treadings of Thy feet!

Let Thy sweet presence light my way,
And hallow every cross I bear;
Transmuting duty, conflict, care,
Into love's service, day by day.

"For He is like a refiner's fire, and He shall sit as a refiner and purifier of silver" (Malachi 3: 2, 3). A lady in Dublin became interested in the meaning of this text and called upon a silversmith and asked him to explain the process of refining, which he did. "But you are a girl, and you are refining?" she asked. "Oh, yes, madam, I must sit, with my eye steadily fixed upon the furnace, since if the silver remain too long it is sure to be injured." She at once saw the beauty of the text. Christ sees it needful to put His children into the furnace, but He is seated by the side of it, and will permit them to remain in it no longer than is best. The lady was leaving, and had got as far as the door of the shop, when the man called her back and said he had forgotten to tell her how he knew when the process of purifying was complete. "It was when he saw his own image reflected in the silver." Oh, yes, when Christ sees His own image in His people, then His work of purifying is accomplished.—Selected.

Sunday, May 31.

Cast off the chain of self with which thy soul is bound.—Guyon.

A man can no more be a Christian without facing evil and conquering it, than he can be a soldier without going to battle, facing the cannon's mouth, and encountering the enemy on the field.—Chapin.

But all God's angels come to us disguised; Sorrow and sickness, poverty and death, One after other lift their frowning masks. And we behold the seraph's face beneath, All radiant with the glory and the calm Of having looked upon the front of God.

—J. R. Lowell.

Conscience works after the manner of a beautifully set forth in a ring that a great magician, according to an Eastern tale, presented to his prince. The gift was of inestimable value; not for the diamonds and rubies and pearls that girdled it, but for a rare and mystic property in the metal. It sat easily enough on the finger in ordinary circumstances; but so soon as its wearer formed a bad thought, designed or committed a bad

action, the ring became a monitor. Suddenly contracting, it pressed painfully on his finger, warning him of sin. Such a ring, thank God! is not the peculiar property of kings; all, the poorest of us, those who wear none other, possess and wear this inestimable jewel.—For the ring in the fable is just that conscience which is the voice of God within us.—Guthrie.

LIVE IN THE SUNLIGHT.

A NEW YORK merchant has within ten years lost six book-keepers by death. He could not understand the strange fatality. The symptoms seemed to be about the same in each case, and all finally died with consumption. At length he became convinced that the room in which the young men were compelled to work was the cause. It was a small room in the back part of the store, where no sunlight could possibly get in. Accordingly he fitted up an office on the top story where the sun could stream in through wide windows all day long. The change in the health of the book-keepers was almost instant. They soon became strong and rugged, and no deaths have since occurred. This piece of history has a warning to those who are trying to live and labor away from the sunlight. The penalty is death. But to those whose hearts are filled with shadows the results are quite as disastrous. There can be no soul health where there is gloom. The sunlight of God's presence must stream into the heart, chasing away all shadows, and flooding every corner with its own glad light. That will give life and health and growth. If we do not live in the sunlight, no one can be blamed but ourselves. The "Sun of Righteousness" shines. He shines for all. Why not bask in His life-giving beams?—Epworth Herald.

AT HER OWN DOOR.

"DON'T laugh at me, dear Mrs. Rodgers, but really I have a desire to do some good in the world, something to elevate human life and make it happier."

The young lady uttering this exalted sentiment raised her eyes with a pretty air of anticipating a remonstrance.

"Laugh at you, Kitty," said Mrs. Rodgers. "Indeed, I think you wish a very beautiful one!"

She hesitated a moment before she added, "And why don't you put it into practice?"

Kitty Vernam dropped her fancy-work, and leaned impulsively forward. "I have tried," she sighed plaintively. "You remember I had a class at the mission Sunday-school last fall? I supposed the children would be poor and interesting, but they were—awful. The little girls thought of nothing but dress, and the boys—Kitty paused as if overcome by the recollection. "I kept the class only three weeks; then some one told me about an old blind woman on Fourteenth Street, and I thought I'd go and read to her. I chose a real good, religious book, and, Mrs. Rodgers, do you know, she went to sleep! That first snore was the final check to my ambition. I haven't tried to do any good since."

"I sometimes think," said Mrs. Rodgers, in the little pause that followed this narrative, "that we go outside for opportunities of helpfulness and overlook those in our own homes."

Kitty's face expressed some perplexity. "I don't understand you, Mrs. Rodgers. Uncle Mac and auntie are both church members, and I haven't any brothers to reclaim from wrong-doing."

"O God, you do something for the servants!" asked Mrs. Rodgers, gently.

"Kitty looked more puzzled than before. "Why, our servants have everything. The girls both bought plush coats last winter, and Eliza—she's going to be married soon—is making quite an elaborate gown."

"John—well, John's nothing but an animal. Even if I wanted to, I couldn't do anything for him."

Mrs. Rodgers said no more. What could she say that would be helpful to this pretty, shallow girl, with her fondness for the picturesque side of philanthropy? "Perhaps she would be different if she had a mother," she thought pityingly.

So the little sermon ended and might have been forgotten had not an unusual occurrence at Kitty's home brought it again to her mind that very day. As she walked into the back parlor late that afternoon she found her aunt upon the sofa, looking pale and agitated.

"Why, Aunt Jennie, are you sick?" questioned Kitty, with some concern.

"Sick, no! But I'm utterly used up," answered Mrs. Winslow, peevishly. "Eliza's beau is dead."

"Why, Aunt Jennie!" It seems that they wrote her two weeks ago, and she didn't get the letter. And now she's acting like a crazy creature. I don't believe she tries to control herself."

"Now I suppose Aunt will have to make the biscuits, and Dr. Walker is coming to tea."

Kitty took off her gloves in silence. Her aunt's words had jarred amazingly upon her awakened sensibilities. Then, obeying some irresistible impulse, she went softly downstairs into the kitchen.

Eliza was sitting by the table, her head bowed upon her hands, and was moaning in tearful misery. She was the oldest daughter of a respectable farmer in Nova Scotia, and had come to the city three years before; a quiet, capable girl, with a happy secret locked away in her breast which cast a ray of light upon the most prosaic routine of daily duties. But while she had planned and worked and sung her lover had died, and the earth had covered him, and now the first terrible shock of awakening was succeeded by a stupor of wretchedness.

Kitty stood by in silence. The trite words of consolation died upon her lips. And with a sense of shame she realized that she was the sobbing girl who had been crying some years ago, when she had lived under the same roof with this girl, so near her own age, yet there existed between them no bond of friendship which now made it easy for her to utter words of comfort.

"My poor girl! My poor Eliza!" she said at last.

The tears rushed to her eyes as she spoke, and with an unusual impulse of tenderness she took the girl's limp hand caressingly in her own. Eliza opened her eyes, stared wildly about, and then burst into a fit of passionate weeping.

"Sure, it's the furthest she's cried at all," said Ann, crying too, in noisy, Irish fashion. "It's just been moanin' an' groanin' Miss Kitty, an' niver a tear till now."

After a little Kitty succeeded in coaxing the sobbing girl to go to her room and lie down—such a small, bare room as it was, with little of the comfort visible elsewhere in that home. Kitty looked about her with a feeling like dismay. She had been honest when she said that she wished to make some one happier. Could it be that she had overlooked the opportunities the Lord had put into her very hands? Eliza came down-stairs next morning pale and heavy-eyed.

"You feel sick, don't you?" said Kitty, coming into the kitchen after breakfast was over. "I'll do the work in the parlors this morning, and Ann may help you."

Kitty felt that the astonishment depicted on the faces of the two girls was a more bitter reproach than words. After that it was astonishing how her opportunities seemed to multiply.

"Kitty!" called her aunt a few evenings after, "are you going to bed now? Then see if the doors are all locked."

"I wonder if Ann has come in yet," said Kitty, pausing with her foot on the stair.

"She's not," said Mrs. Winslow, placidly. "My doors are locked at ten o'clock."

Kitty made no reply. This custom of Mrs. Winslow's of locking out her beloved

servant girls, leaving them to whatever shelter or companionship the city might offer, was not unknown to her niece, but had never appeared to her in the same light as now. However, it was never profitable to argue with Mrs. Winslow. Kitty obediently locked the doors and then went upstairs to reconnoiter. Eliza was asleep and breathing heavily. Ann had not yet made her appearance.

Three minutes later Miss Vernam stole down the back stairs and took her seat by the kitchen fire. She had not waited long when there came a sound at the door. Kitty unlocked it instantly, and Ann, flushed and breathless, stole into the room.

"I'd made sure that the old lady—goodness, Miss Kitty, is it you?" and Ann paused, overcome with confusion.

"You should have been in earlier, Ann," said Kitty, gently. "You know my aunt is very particular."

"I know it, Miss Kitty," stammered the girl. "But I was out with a friend, an' I never thought of the time, an' I was frightened when I found I was late."

Here Ann paused, quite out of breath. "But you'll be more careful next time, won't you?" said Kitty, with a smile that won the Irish girl's impulsive heart.

"Dad an' I will miss, an' I won't forget your goodness."

And Ann went up-stairs crying, calling upon Kitty's head the blessing of all the saints. Even of John Kitty had hopes from the time she found him, flushed and careless, engaged in the exhaustive occupation of writing a letter home. Kitty stood by the table looking down on the blotched scrawl, and listened to John's description of his mother and his little sister, who could "read writin' like 'twas print."

The man's heavy features softened as he talked of home, and Kitty, noticing, wondered if it were the world were changing, or if the difference was in herself.

Of course it did not end there. Eyes once opened to opportunities of usefulness soon learn to look beyond the walls of home. Kitty Vernam, as she goes about her "Father's business," finds no work more blessed than that which lies just at her own door.—HATTIE LUMMIS, in *Congregationalist*.

A CHOICE.

If all Love's gifts of grace or power I lay before me by choice this hour,
What should I claim as life's best dower?
Dear God, how should I know?

Unfailing love from sun to sun?
Unfailing wealth, in honor won?
Unfailing health—all gifts in one?
Nay, all of these may go.

For love that comes our lives to bless,
Must evermore be counted less
In grace, and might, and tenderness
Than gifts that from us flow.

And health the tender soul may drain
Of power to share the sufferer's pain,
And strength is weakness, power is vain,
That soothes no human woe.

And wealth of treasure, land or gold,
Is only sweet to have and hold
When streams of mercy manifold
In ceaseless gifts overflow.

So from the dazzling, tempting three
How can I choose? Choose Thou for me,
Give or withhold, but let me be
Content God's will to know.

Give love until I love outpour,
Give pain till those whose hearts are sore
May know for them I suffer more
Than for my not so well.

Give wealth, but not for selfish greed,
But for the sad world's pain and need;
Give Thou Thyself, then, rich indeed,
All else may come or go.

—M. L. D., in *Silver Cross*.

ABOUT WOMEN.

The Chicago Society of Decorative Art affords a livelihood to about 2,000 women.

Among the famous jewels possessed by fortune-tellers is a beautiful pearl necklace well known in London, owned by Countess Tolstol. It is composed of stones large and perfect in shape and nearly black in color, which, although they cannot be called more beautiful than the shimmering white favorites, are considered more valuable on account of their rarity.

A daughter of Rev. Dr. Henry Wilson of St. George's Church, New York, has joined the ranks of the Salvation Army. Miss Wilson has always been interested in mission work among the city poor. It was while engaged in these local charities that she came in contact with the Salvation women. Now she has resigned her duties in her father's parish and joined the black banner uniform and poke bonnet of Gen. Booth's brigade, and will devote her life to the interests of that organization for the relief of the New York poor.

The Propylaeum, which is being erected in Indianapolis for women for women, is, as far as is known, the first of its kind to be built by women for other than club uses. It contains a kitchen, parlor and offices which are rented to women physicians. The parlors and assembly hall are rented to various musical, art, literary and physical culture clubs and classes, and the enterprise promises to be a social and financial success.

Mrs. Catherine Banville, of Washington, D. C., has, since the death of her husband five years ago, carried on his business of horse-shoeing, and is thus supporting and educating her four little boys. Mrs. Banville is said to be a thoroughly practical woman, and pays her employees upon prices. She has done work for some of the finest stables in Washington, including that of Senator Leland Stanford; and the Sergeant-at-Arms, Capt. Valentine, lately awarded her the contract for this class of work for the U. S. Senate.

DOES THE DISCIPLINE FORBID DANCING?

"PLACENT."

THE question of dancing, and amusements in general, is constantly arising, in one form or another, among our church members. It is interesting to see the attitude of our Discipline on the subject, and to find how the indefinite allusions of the early Disciplines have become more and more explicit, till now there can be no doubt as to the exact meaning.

In order to find how our church has stood in relation to the matter, the writer has gone back to the earliest Discipline at hand, with the following result: Reference to amusements is made in two places in our Discipline. That in the General Rules has remained the same from the beginning to the present time, and among the things a church member is forbidden to do is "the taking such diversions as cannot be used in the name of the Lord Jesus."

The other reference is in the article on the trial of members, and in the reprint of the edition of 1788, the earliest at hand, it reads as follows: "But in cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, disobedience to the order and discipline of the church," etc.

In the Discipline of 1848 the following was inserted after "tempers or words": "The buying or using intoxicating liquors as a beverage." Twice since that time there have

been additions made to this article, so that now it reads thus:—

"In cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, dancing, playing at games of chance, attending theatres, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously misleading or questionable, moral tendency, or disobedience to the order and discipline of the church—first, let private rebuke be given by a preacher or leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offense the pastor or leader may take one or two discreet members of the church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled."

It is not my purpose to discuss the right or the wrong of dancing, card-playing, etc. But let me ask you this question if you are in doubt: Can you, a member of the Methodist Episcopal Church, who have taken the vow to "cheerfully be governed by the rules of the church"—can you, I say, with the knowledge of these plain statements of our Discipline, attend dancing-parties, engage in card-playing, or do any of the things here so explicitly forbidden? Did you not join our church with a clear knowledge of its position regarding these amusements? And do you now renounce your obligations?

LEAGUE PRAYER-MEETING TOPICS FOR MAY.

REV. MATTHIAS S. KAUFMAN, A. M.

May 3—"Sin of Intemperance." Isa. 5: 11-13, 20-22; Eph. 5: 18.

In order to disgust their sons with the sin of intemperance, the Lacandonians would place a number of slaves under the influence of liquor. While in the intoxicated state they took them to the public market, where they raved like madmen—fighting, hallooing, reeling and wallowing in the mud. This horrible scene they exhibited to their children to show the debasing effect of strong drink, hoping that thereby they might ever afterwards shrink from it as from a poisonous reptile. Shakespeare declares: "O thou invisible spirit of wine, if thou hast no other name to be known by, let us call thee Devil!"

1. Intemperance is the most heinous of sins. Panoramic views of life are constantly proving its blighting effects in society. Like a savage who carries skulls at his girdle, and tells what a mighty warrior this one or that one was before he felled him with his axe, so intemperance is the sin which boasts the longest row of ghastly trophies.

2. Personal effects. This sin displays its dreadful effects to every beholder. First there is a little fullness of the face; then a reddish appearance; then a florid aspect; and last a purple stage before death of body and death of soul. With the decline of mental and physical powers there is a corresponding decline of manhood. The drunkard comes to bug his sin. Father Taylor made a forcible as well as a humorous turn upon a well-known drunkard. While he was delivering a lecture upon temperance, this drunkard commenced blaspheming. In an instant Father Taylor turned the attention of the large audience upon the insolent rowdy, and pointing to his victim, said, "There is a red nose got into cold water. Don't you hear it hiss?"

3. Hereditary effects. It is a well authenticated fact that all the diseases from drinking fermented liquors are very liable to become hereditary, and even to increase till the family becomes extinct. How vigorously, then, should all Epworthians strike at this most palpable and grossly detestable evil!

May 10—"The Prayer that Prevails." Gen. 32: 28; Jas. 5: 16; Psa. 145: 18, 19.

"More things are wrought by prayer than this world dreams of."

Prayer has its own peculiar achieving power. It is an instrument placed by God in the hands of His children, and with it they produce results as real as are produced with carpenter's tools, farmer's implements, or artist's brush and colors. Prayer reaches the heart and moves the arm of Him who rules the universe. The prayer that prevails is,—

1. The prayer of faith—faith in God as personal. He can be approached just as we approach our most intimate friends. He is able to answer us. He is kindly disposed toward every sincere petitioner. He is more willing to give than we are to receive. He delights in blessing the needy. We count the bank check of a responsible business man as cash. Faith regards God's promise as actual payment.

2. The prayer of intense desire. Careless indolence poisons the fountain of prayer. It is the life, earnest concentration of yearning desire, the "fervent" eagerness of soul, that "avalleth much." Mark the unutterable intensity of the prayers recorded in God's Word. "They are pictures of struggles."

3. The persevering prayer. For any blessing that is clearly promised in the Word we should continue asking until it is granted. "Ask," "seek," "knock." These words indicate progressive persistence. Jacob wrestled all night and prevailed. The Syro-Phoenician woman was importunate and gained her request. "Jesus rose up a great while before day and departed into a solitary place to pray." The Christian's greatest danger lies in not persevering enough in prayer.

4. The prayer of conscious integrity. "If our heart condemns us not, then have we confidence toward God." "If I regard iniquity in my heart, the Lord will not hear me."

"Be not afraid to pray; to pray is right; Pray in the darkness if there be no light."

May 17—"Blessedness of Sins Forgiven." Psalm 32: 1; Rom. 4: 6-8; Isa. 61: 10.

Blessedness has no real significance outside of the religion of Jesus Christ. Its roots run below mere happiness and its branches tower above it. It is fuller and grander than the idea generally expressed by a happy condition. In our Lord's great Sermon on the Mount He expressed the exalted state of "the meek," "the pure in heart," etc., by "blessed." In the sacred number nine of His Beatitudes He proclaims full, supreme felicity. Ancient philosophers tried to discover a condition which the word "blessed" would cover, but it was only to arrive at a conclusion that certainly no man could be called blessed before his death. But Christian thought is far more excellent. It presents perfect blessedness for the next world, and its true enjoyment begins here. This blessedness springs from the consciousness of sins forgiven; because,—

1. Thereby man is placed in right relations with God. Man was not created by the Almighty, but for Him. Sin separates and alienates man from God. Forgiveness restores the harmony. It is related of Lord Nelson that at a critical moment a glow of patriotism was kindled within him, and that afterward a radiant orb was suspended in his mind's eye which urged him on to renew. But what is

this in comparison with the object which fills the eye of the Christian's soul? By faith he appropriates the "all things are yours" for this life, and a rich inheritance for all the life to come.

2. It leagues man with God in His grandest plans. The most pleasurable life is one without a purpose. The most blessed life is the one which is actuated by the loftiest motives. Christ placed His hand under the lowest strata of society to lift all humanity nearer to Himself. Those who get nearest to Him and lift the most have the highest mission. Those who are moved by worldly maxims know nothing of the blessedness wrought in the soul through pure motives and by working to divine plans. Sins forgiven! Blessed assurance! Heaven here! Heaven here! A co-laborer with God through life! "Stars in the crown of rejoicing" to all eternity! Oh, rapture ineffable! Oh, blessedness eternal!

May 24—"Success, and How to Attain It." Prov. 3: 1-10.

Some people have a notion that success is only for the few, while the multitudes are foredoomed to failure. But this is far from the truth. He who built the universe and gave it to man for his home has clearly written His design. He would be pleased to see every human being succeed. There is no heart in the universe so sorry for those who fail as the heart of God. All that He has done for man in providence, in boundless grace, in revelation; all that He has done in the soul and for the soul, unite in declaring His delight in the soul's success.

1. It must be won through submissive obedience to God's will. This is the key that unlocks the door into the beautiful temple of success. Of him who delights in the law of the Lord it is truthfully affirmed: "Whatsoever he doeth shall prosper." Without this, failure is certain. With it, failure is impossible. Obedience is the first essential.

2. A rigid determination to do right, regardless of consequences. Right-doing can never result in calamity. It never pays to do wrong. Strict integrity is the basis of business credit. So it is the basis of true prosperity. It was noble Henry Clay who thrilled the nation with the bold declaration: "I would rather be right than be President."

3. Persistent devotion to life's chief duties. Time is too short for us to do all that seems desirable. The simple, sensible rule is to give special attention to matters that are most important. Let no essential slip. Cling to the vital. Work diligently upon leading elements of soul growth. Bend all energies toward making character, for full-orbed Christian character is supreme success.

May 31—"Let Your Light Shine." Isa. 60: 1; Eph. 5: 8; Phil. 2: 15, 16.

At the very opening of creation's morn God said, "Light, be; and light was." This was requisite at the beginning. It has been just as necessary ever since. Without natural light the material world would soon lose all life-producing power. The spiritual world could not exist without spiritual light. "God is light," Jesus says: "I am the light of the world; and again: 'Ye are the light of the world.' Christians are the reflectors of divine light. They receive it from the central Sun of Righteousness."

1. They must let it shine by keeping so near the Source that no obstructions can obscure its brightness. When Alexander the Great visited the Greek philosopher Diogenes, he inquired of the learned genius, "Is there any gift with which I can honor you?" His terse reply amazed the famous general: "I want nothing but that you should stand between me and the sun."

2. They must never try to shine. This implies a failure to recognize the nature of light. It also implies the danger of forgetting that we are only light holders.—That we cannot manufacture or create light. All that we can do is to maintain such an attitude toward the Sun that His rays will fall upon us at such an angle that they must be reflected upon others.

3. If we Aare the light, it will shine out in our lives of unselfish usefulness. It will shine at home in the sweet little courtesies of life, and in society in that considerate regard for the feelings and interests of others which so clearly distinguishes the Christian lady and gentleman.

4. If we are the light, it will shine out in our lives of unselfish usefulness. It will shine at home in the sweet little courtesies of life, and in society in that considerate regard for the feelings and interests of others which so clearly distinguishes the Christian lady and gentleman.

5. If we are the light, it will shine out in our lives of unselfish usefulness. It will shine at home in the sweet little courtesies of life, and in society in that considerate regard for the feelings and interests of others which so clearly distinguishes the Christian lady and gentleman.

6. If we are the light, it will shine out in our lives of unselfish usefulness. It will shine at home in the sweet little courtesies of life, and in society in that considerate regard for the feelings and interests of others which so clearly distinguishes the Christian lady and gentleman.

7. If we are the light, it will shine out in our lives of unselfish usefulness. It will shine at home in the sweet little courtesies of life, and in society in that considerate regard for the feelings and interests of others which so clearly distinguishes the Christian lady and gentleman.

The Sunday School.

SECOND QUARTER. LESSON VI.

Sunday, May 10.

Amos 8: 1-14.

REV. W. O. HOLWAY, U. S. N.

ISRAEL'S OVERTHROW FORE-
TOLD.

I. Preliminary.

1. GOLDEN TEXT: "Whoever hath not, from him shall be taken even that which he seemeth to have" (Luke 8: 15).

2. PLACE: Bethel or Samaria.

3. HOME READINGS: Monday—Amos 5: 1-17. Tuesday—Amos 6: 1-14. Wednesday—Amos 7: 1-17. Thursday—Amos 8: 1-14. Friday—Amos 9: 1-15. Saturday—Deut. 28: 45-51. Sunday—Luke 12: 42-48.

II. Introductory.

Amos had been driven from the northern kingdom. Specific prophecies against both the throne and sanctuary had excited the anger of the high priest Amaziah. Neither king nor priest dared lift a finger against the prophet; but the priest bade him take himself back to his own land of Judah, and there eat bread and prophesy. Amos obeyed, but not without protesting that he had spoken by Divine authority, and not without a prediction against Amaziah and his family, definite and terrible. He reiterated the prophecy that Israel "shall surely go into captivity forth of his land." Then, perhaps, as he crossed the southern border of Israel, he uttered his final warnings. The Lord had showed him "a basket of summer fruit," he said, "type of Israel's ripeness for destruction. The day of grace was irrevocably past. The hour was fast approaching when the songs of the palace should be turned into howlings." Every place should have its dead, and the corpses would be cast forth silently, the survivors being too few, or not having chance or time, to bury them with the usual laments. Most heavily would the judgment fall upon those deceitful oppressors who were impatient with Sabbaths and feast days as taking so much out of their time for cheating with false balances and weights and driving hard bargains with the poor. None of their deeds should be forgotten—so Jehovah had sworn "by the excellency of Jacob." Over the land in irresistible might would sweep the flood of the Divine indignation, submerging it as the waters of the Nile rise over Egypt. A sudden darkness would fall upon them like the eclipse of the sun at noonday. Festivities would give place to sackcloth and lamentation—bitter, as when one mourns an only son. A famine more dreadful than that of bread, and a thirst more intolerable than that for water, would be visited upon them—a famine of God's word. No prophet would be found, though they sought him "from sea to sea, and from the north even to the east." They had sworn by the idols which were "the sin of Samaria," by the golden calf that had been set up at Dan, and by "the way of Beersheba;" and therefore because they wilfully preferred these to Jehovah, they should fall as a nation and rise no more.

III. Expository.

1, 2. Thus hath the Lord showed unto (R. V. omits "unto") me.—With these words the prophet introduced the three previous "picture parables" (see chap. 7: 1, 4, 7). Now, after his episode with Amaziah and dismissal from Israel, Amos uses the same phrase to authenticate his fourth vision, or parable. A basket of summer fruit—the last thing to be gathered in the end, so to speak, of the harvest. The harvest was past, the summer of opportunity ended, for Israel. The end is come.—There is a play on words here which the English translation cannot represent. The Hebrew word for "summer fruit" is *kaits*, and for "end" *kaits*. The similarity of sound implies that as the summer is the end of the year and the time of the ripeness of fruits, so Israel is ripe for her last punishment, ending her national existence. As the fruit is plucked when ripe from the tree, so Israel from her land" (J. F. and B.).

3. Songs of the temple—the idol temple at Bethel; or, better, with Ewald and the margin, "the songs of the palace referring to court mirth and jollity, balls and musical entertainments." Shall be howlings—of terror and despair. In that day—when God shall execute His judgments threatened, and He did begin on the death of Jeroboam, and continued that day of vengeance till Shalmaneser finished the work in the ruin of Samaria and its captivity" (Pool). Many dead bodies—R. V., "the dead bodies shall be many." In every place—connected in R. V., with the next words, so that they read: "In every place shall they cast them forth with silence."

4. Hear this.—He addresses a specific class of sinners now, and what he would have them especially hear, is contained in verses 7-10. Ye that swallow up (R. V., "that swallow up")—as the larger fish devour the smaller. The needy—i.e. objects for mercy rather than for oppression. To make (R. V., "and cause") the poor—to fall—"that they [themselves] may be placed alone in the midst of the earth" (Isa. 5: 8). They would arrogantly grasp all property, and would reduce the poor to beggary, or even to servitude, if thereby they could enrich themselves.

5. When will the new moon be gone—the first day of every month, kept sacred (Num. 10: 10) from work and trading; and in some days to these lovers of unlawful gain. And the Sabbath—also less loved than the new moon days. They said to themselves, when will this tedious day be over? when will this wearisome task of religious duty be

ended, so that I can trade and pile up the shekels? Making the earth small—the bushel measure (three pecks and three gills). The shekel great—cheating at both ends; giving less corn and wheat than the buyer was entitled to, and taking more pay than the seller was entitled to. The shekel was weighed; its proper equivalent was half an ounce Troy; it was easy for the merchant to take advantage by using false balances. Falsifying the balances by deceit—R. V., "dealing falsely with balances of deceit." "Thus," says Canon Cook, "that which is the very emblem of fairness and justice was perverted to the means of most sordid gain. The use of a perfect and just measure was a condition of their remaining in the land promised to their fathers (Deut. 25: 15)."

6. That we may buy the poor for silver—literally (see chapter 2: 6). After they had beggared the poor, they bought their persons for servitude by paying them a trifle in silver. The needy for a pair of shoes—for which they might be in debt and could not pay. These Shylocks would settle the account at the expense of the debtor's liberty. What a vivid picture is this of merciless rapacity! Sell the refuse of the wheat.—"That which was fitter for hogs to eat, or for horses to eat, was sold either by at dear rate or starved; and this was another kind of oppression—corrupted wares at excessive rates, sold to those who were necessitous" (Pool).

7. The Lord hath sworn.—This begins the message which they were bidden to "hear" in verse 4. By the excellency of Jacob.—These words in chapter 6: 8 evidently refer to the temple, the place where God's honor dwelt; in Psalm 47: 4, the same expression is used for Jehovah Himself. "He was 'the excellency of Jacob' in the sense of being his most glorious portion, his richest treasure; that in which Jacob should more exult and rejoice than in all things else" (Cowley). I will never forget—or let pass unpunished.—I will never remit the punishment by an act of pardon, nor ever omit to punish by an act of forgetfulness" (Pool). "God must cease to be God, if He did not do what He swore to do—punish the oppressors of the poor" (Pusey). "Woe, and a thousand woes, to that man that is cut off by an oath of God from all benefit by pardoning mercy!" (M. Henry).

8. Shall not the land tremble—he convulsed as by an earthquake, when national judgment shall overtake national sin. Every one mourn—either in sorrow, or in chastisement. It shall rise up wholly as a flood (R. V., "like the River").—Dr. Pusey explains as follows: "As the Nile rose, and its currents met and drove one against the other and covered and drowned the whole land like one vast sea, and then sank again, so should the earth (the land of Israel) rise, lift up itself, heave, and quake, and sink again." It shall be cast out and drowned as by the flood of Egypt—R. V., "it shall be troubled and sink again, like the River of Egypt."—Of course, the idea of the heaving and subsiding of the ground during an earthquake was what is intended" (Barrows). "This was a picture of the commotions, wars and troubles of the nation, preceding and at the time of the Captivity. The whole earth is represented as being turned into a sea, heaving and falling in a tempestuous manner" (Kell).

9. In that day—when judgment upon the ten tribes should begin. Will cause the sun to go down at noon—explained by Cook and others to refer to a literal eclipse, three of which occurred within brief intervals during the closing reigns of the house of Jehu; but better interpreted symbolically—the blackness of adversity and despair following swiftly after the meridian of prosperity and hope. "Darkness" made to rise "at noon" is the emblem of great calamities (Jer. 15: 9; Ezekiel 32: 7-10) (J. F. and B.).

10. Turn your feasts into mourning.—Though idolatrous, the Israelites feasts were copies of those of Judah and were occasions of great joy. Sackcloth upon all loins—significant of universal mourning. Baldness upon every head.—Plucking out the hair or shaving the head was a sign of distress (Isa. 15: 2; Micah 1: 16). As the mourning for an only son—the sharpest of all grief. The end thereof as a bitter day.—Instead of a joyful end to their troubles, they should terminate hopelessly and bitterly in the captivity and dispersion of the nation.

11, 12. I will send a famine—spiritual as well as material. To hunger for bread, to thirst for water, would be bad enough, but to be famished for some word from God, and have that denied, would be incalculably worse. Famine—of hearing the words of the Lord—"a just retribution on those who would not hear the Lord's prophecies, even to try to drive them away as Amaziah did; they shall look in vain, in their distress, for divine counsel, as the prophets now offer (Ezek. 7: 26; Micah 3: 7). Compare the Jews' rejection of the Messiah, and their consequent rejection by Him (Matt. 21: 43); and their desire for the Messiah too late (Luke 17: 22; John 7: 34; 8: 21). The prodigal when he had sojourned awhile in the far country, began to be in want, in the mighty famine which arose. It is remarkable that the Jews' religion is almost the only one that could be abolished against the will of the people themselves, on account of its being dependent on a particular place, namely, the temple. When that was destroyed, the Mosaic ritual, which could not exist without it, necessarily ceased. Providence designed it, that as the law gave way to the gospel, so all men should perceive it was so, in spite of the Jews' obstinate rejection of the gospel" (J. F. and B.).

13. Shall wander from sea to sea—from the Sea of Galilee to the Mediterranean; that is, from east to west. From the north even to the east—not to the south.—So alienated was Israel from Judah, that no Israelite even then would think of repairing southward, that is, to Jerusalem" (J. F. and B.). All corners should be searched for a prophet—but in vain.

14. Fair virgins and young men—the beauty and vigor of Israel, which might be expected to survive, or tide over, all ordinary death of the Word; but even they would faint and fall. If these faint, how much more the infirm.

Such is the present condition of the Jews. They roam in restless vagrancy about the world, and seek the word of God, but they find it not because they have killed the Incarnate Word revealed in the written word (Jerome).

15. They that swear by—and therefore acknowledge the reality and deity of these false gods. The sin of Samaria—the golden calf at Bethel; possibly, also, Astarte whose worship is spoken of in 2 Kings 13: 6 as also prevalent together with that of the calf. And say, Thy God (R. V., "as thy God"), O Dan, liveth—their style of oath; not "as Jehovah liveth." Dan was another place where the calf-worship was celebrated. The manner of Beersheba liveth—R. V., "as the way of Beersheba liveth." A similar expression is found in Psalm 130: 24 and Acts 9: 2, where the mode of worship is meant.

IV. Illustrative.

1. Talk about selling the refuse of the wheat! What is not adulterated, and that with poisons? Tax-dodging has become a fine art, and perjury in business affidavits too common for comment. Speculation even in the necessities of life has grown, beyond a wrong to individuals and classes, to be a menace to our national prosperity. What will be the result? If the growth of vast fortunes and estates is regarded with popular and legislative favor, and government and society are deaf to the cries and indifference to the struggles of honest poverty, sinking deeper into abject and hopeless pauperism; if ostentation, luxury and extravagance replace our old-time simplicity, frugality and economy; if the case is to be speedily immensely rich before the blood of the whole people; if fraud, illegal or legalized, if gambling, lotteries and in futures, if corners and stock-watering, if dishonesty, in short, in all its forms, continues to increase; if thus such sin as ruined Israel taint our business and social life ever deeper and deeper, then the basket of summer fruit will become a symbol as apt for us as it was for them; the end cannot be far off (Rev. D. F. Estes).

2. Men write over their store door, "Business is business," and over their church door, "Religion is religion," and they say to religion, "Never come in here," and to business, "Never go in there." On Sunday they want sedatives, healing balm, poetry, and the pure Gospel without any worldly intermixture. Next day they will take by the throat the first debtor whom they meet, and exclaim, "Pay me that thou owest; it is Monday." And when the minister ventures to hint about duty to fellow-men, they say, "O you stick to your preaching." God's law is not allowed to go into the week. If the mercantile spirit is in the store, he throws it over the counter. If the clerk sees it in the bank, he kicks it out at the door. If it is found in the street, the multitude pursue it, peering it with stones as if it were a wolf escaped from a menagerie, and shouting, "Back with you! You have got out of Sunday" (Boecher).

3. In the summer of 1884, when the cholera was raging in Spain, our newspapers constantly warned the people that dire bred disease and opened up a highway for the cholera to spread rapidly, if once it reached our shores. This theme was not dwelt on for the sake of frightening people, for the sake of the alarm, but to frighten them into doing a good thing which otherwise they would have left alone. The result, at least in New York city, was most beneficial. Alarm bred action, and action cleansed the city as it never had been cleansed before. And not only did we have no cholera, but in the fall of 1885 the death-rate of the city had been unusually low. In this case forewarned was forearmed, and the warning was a blessing and not a curse. The same is true of the patient and his wise physician. The latter sees, perhaps, that the manner of his patient's living is injurious. He will end fatally. So he warns him. Dares the physician do this merely to frighten his patient? Surely not. But he does it so as to frighten him away from the folly of his present manner of life (Rev. A. F. Schaeffer, D. D.).

4. A large circle of friends will be saddened by the announcement of the death of Mrs. Hattie (Newcomb) Barley, of Barre. Sister Barney was for a long time one of the most successful teachers at our Seminary, and held the position of prospectus until she was obliged to resign through failing health. After a long and painful illness, which she bore with patient fortitude, she passed away April 14, the interment being at her old home in Warren. Her husband, W. E. Barney, esq., will have great sympathy in his bereavement.

A very successful year is being closed at Stowe where Pastor Emery has labored with assiduity and faithfulness. A goodly number of accessions have been made to the ranks of the membership.

St. Johnsbury District.
St. Johnsbury.—Pastor Carl has had a prosperous year. The church is in a good position in all its interests. There have been many conversions and many additions to the membership. Forty-five have been received during this month (April), and some fifteen are still to be taken from probation. Bro. Clark and others. Both of these brethren gave utterance to words which indicated the high appreciation in which the deceased was held by those who knew him best. The church was appropriately draped by Mrs. H. Hatch. The floral emblems were abundant and beautiful. The singing by the choir was tender and appropriate. The entire community mourns the loss of this devoted and faithful servant of God whose sudden translation was so unexpected. The widow of Bro. Newell will spend the summer with her son, Rev. W. C. Newell, of Putnam.

The past year has been one of unusual trouble and sorrow. Four of our preachers, members of the Conference, and of this district, have died during that time; also two local elders and two widows of our preachers, and one child of a preacher, have passed away. There has also been a great deal of sickness in the families of several of our preachers.

The Conference session has come and gone. Many members of the churches on the list attended the same. God gave us excellent weather, and the people furnished delightful entertainment. It is the universal testimony that the Conference was never taken over of better than this year in New London. Rev. A. J. Contas and his associates in the local church did themselves great credit by the very careful manner in which they looked out for the interests of the Baptists and Congregationalists manifested the most fraternal spirit in not only opening their churches for the use of the Conference and inviting our ministers to preach in them on the Sabbath, but also in entertaining them in such large numbers in their pleasant homes.

Much sympathy was expressed, as well as felt, for Rev. Geo. A. Morse, whose serious illness compelled him to ask for a superannuated relation. We had all hoped that he would be able to continue his work in his present charge.

A large number of changes were made—twenty-eight on this district. It is hoped that they all will prove to be changes that shall be for the glory of God in the salvation of souls.

O. I. C. X.

NEW HAMPSHIRE CONFERENCE.
Clarendon District.

Rev. A. C. Coult closed his work at Clarendon in a very successful manner. Within a few weeks 53 have been received on probation, 21 baptized, and 8 joined by letter. The collections indicate an increase of about \$100.

The Conference Seminary at Tilton is to be congratulated on the election of Rev. J. M. Durrell to the presidency. He is a scholarly and genial Christian gentleman, well adapted for the position. We all shake hands with him over this deserved promotion.

Dover District.
A Haverhill (Mass.) paper thus speaks of the work of one of its pastors:—

"Rev. C. S. Nutter closed his third year as pastor of Wesley Church yesterday. These three years have been very successful ones, both spiritually and financially. The church membership has increased, over 40 being on probation at present, and all the different organizations of the church are in a flourishing condition. The Y. P. League especially has grown rapidly in numbers, and has proved itself to be a great help to the pastor and the church in many ways. The Junior League, the latest organization of the church started by Mr. Nutter, it is hoped will prove to be the training ground for older members of the church. The church vestries have all been

painted and papered during these three years, and a vast amount of other work accomplished through the wonderful perseverance and energy of the pastor, who never suggested a work to be done without doing the lion's share himself. Mr. Nutter has also prepared a valuable and useful 'History and Directory' of the church, which will be a great help to the church membership. The past year has been an unusually successful one. The revival meetings in the fall, under the evangelist, Mr. Butler, increased the church membership, and awakened an interest which has been kept alive and strengthened during the winter months by the pastor. Financially it has been the most successful year in the history of the church, over \$5,000 having been raised. The current expenses of the past year were all provided for at the mortgage burning Saturday evening. The membership for the first time in twenty years yesterday worshipped God in a house free from debt. This is all the church has about \$1,000 in the bank, and the Sunday school about \$500, with its bills all paid to next January, a whole church working for the glory of God, and the Lord has led us, and with renewed hope and zeal begin the work of another year in His name."

B.

At West Fairlee Pastor McGlaulin has been much broken up for more than half of the year by the very serious illness of his excellent wife. Most sincerely do we congratulate him on the prospect of her complete recovery. Great kindness has been shown them by the entire community during these months of painful suspense. The return of Bro. McG. is urgently requested.

At Bradford, since the failure of Bro. Switzer, the church has been favored with the ministry of Rev. J. A. Clarke, A. M., of the New Brunswick Conference. A gentleman of scholarly ability and experience in several of the best appointments in his Conference, the church is to be congratulated on its good fortune in this respect. Mr. Clarke will return to his home in the province of New Brunswick enjoying the respect and confidence of the Bradford people, and will be followed by their hearty good wishes and prayers.

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bracing several of the solid citizens of the district. The writer greatly regretted to find Mrs. Forrest much out of health, having been able to attend church but twice since October last. Miss Edith—a graduate of Montpelier Seminary, and now in her second year at Smith College, where she is giving special attention to the study of art—was at home for a few days. An unexpected pleasure was afforded by this meeting.

The work at Thetford since the failure of Bro. L. W. Brigham has been carried forward in a very gratifying way. Bro. Forrest having supplied North Thetford, and Hon. S. M. Gleason at Thetford Center, at which place he resides. The congregations have especially enjoyed the services as thus conducted, and will remember them with genuine pleasure.

At West Fairlee Pastor McGlaulin has been much broken up for more than half of the year by the very serious illness of his excellent wife. Most sincerely do we congratulate him on the prospect of her complete recovery. Great kindness has been shown them by the entire community during these months of painful suspense. The return of Bro. McG. is urgently requested.

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Review of the Week.

Tuesday, April 21.

—More than 130,000 men are said to be ready to strike on Monday.

—Mr. Gladstone was badly shaken up by a recent fall in the street.

—A fund of \$100,000 is being raised for General Sherman's younger daughter.

—Mrs. J. B. Gough, wife of the late famous temperance lecturer, died at Grafton.

—The Sakalians of Madagascar have massacred the governor of Tulear and 57 soldiers.

—In the House of Commons last night the Parnellites showed a strength of only five votes.

—The sons of Danvers celebrated yesterday, for the first time in many years, the stirring events which happened there in the war of the Revolution.

—A bill was introduced in the Massachusetts Senate to make the term of the Mayor of Boston two years, and no person to serve for more than two consecutive terms.

—The new redoubt treaty with Spain admits nearly all our raw and manufactured products free to Cuba, and places only a small tariff on our flour and cereals.

—The Boston Executive Business Men's Association entertained at the American House last night Hon. Henry W. Blair, of New Hampshire, Judge Mason, ex-Mayor Hart and others.

—The British steamer conveying the Willoughby Expedition up the Pungue River, in South Africa, was fired on by the Portuguese; a renewal of trouble between the two Governments is expected.

Wednesday, April 22.

—The Republican League Convention met at Cincinnati.

—A force of 600 Plankerton men arrive at Scotland, Pa.

—The (English) Grenadier Guards have mutinied again.

—The brothers at the monastery of Father Ignatius in Wales have become Roman Catholics.

—General Butler was formally removed from the United States Court in this city yesterday by order of Judge Carpenter.

—The influenza or *la gripe* epidemic existing in Sheffield and elsewhere in England is increasing in serious proportions.

—An important decision was rendered in the United States Circuit Court in New York yesterday sustaining the legality of the McKinley Tariff act.

—President Harrison was given an ovation yesterday at El Paso, Texas, where the reception was of an international character and peculiarly enthusiastic.

—The annual meeting of the Primrose League, formed in memory of Lord Beaconsfield, was held in London. Lord Salisbury was the principal speaker.

—The natives of Portuguese Guinea, West Coast of Africa, have revolted, hoisting the French flag, and massacring the Portuguese officers and soldiers.

—The senior class of Cornell selected Colonel Robert G. Ingersoll to deliver the annual address before the Law School, but the faculty have vetoed this choice and substituted Professor Charles A. Collins.

Thursday, April 23.

—General Francis A. Walker was elected vice-president of the National Academy of Sciences.

—The U. S. exports and imports for the year ending March 31 were \$872,010,377 and \$835,631,430 respectively.

—It is now said that Baron Fava wrongly interpreted Radin's note in regard to the New Orleans lynching affair.

—A common carrier's ignorance does not excuse him for carrying liquors into a temperance town, says the Superior Court.

—An expedition to punish the rebels of Portuguese Guinea will start at once from Angola. Two warships have left Lisbon to join the expedition.

—The official estimate of the population of Great Britain is given at over 36,000,000, and is proportionally a decrease from the figures of previous decades.

—The Boston Boot and Shoe Club considered the expediency of establishing a trade school. Addresses were made by Carroll D. Wright and others.

—Mr. Gladstone is said to have given way to his temper in the House of Commons on Tuesday, and to have charged a member with falsehood in no doubtful terms.

—Canadians are represented as very desirous of building the proposed Trent Valley Canal, connecting Lake Ontario and Georgian Bay, a distance of 107 miles.

—The Naval Court of Inquiry into the loss of the United States steamer "Galena" holds Lieutenant Commander Bicknell responsible for the disaster, and a court martial has been ordered.

—The Republican League Convention at Cincinnati closed after electing Hon. John S. Clark as president. Much enthusiasm was aroused by the reading of letters from President Harrison and ex-Senator Evarts.

—In the House of Commons yesterday a bill was passed by its second reading which places the Disenters on an equal footing with the Church of England. The vote was equivalent to a defeat of the Government.

Friday, April 24.

—Illinois gets its \$900,000 direct tax money.

—The Jews have been expelled from Moscow.

—The New York Farmers' Alliance is organized.

—Talmage's new tabernacle will be ready for use Sunday.

—La gripe has caused 49 deaths in Fall River in four days.

—The Beacon Society is to hear by telephone a concert given in New York.

—The Newfoundland delegates appeared before the bar of the British House of Lords and presented their proposals.

—Charles Cullis, a Harvard medical student and son of Dr. Cullis, was held in \$2,000 on the charge of forging a check.

—For the first time the United States leads Great Britain and all other countries in the annual production of iron.

—The President was warmly welcomed at Los Angeles and San Diego, California; from the latter city he continued his journey to San Francisco.

—Mayor Matthews in a message to the Boston City Council recommends the establishment of a public park in which popular open-air meetings may be held.

—Sad scenes were witnessed in the coke region yesterday. Twenty-five families among the strikers were evicted and blood was shed by the sheriff in the discharge of his horrible task.

—Much damage was done to property yesterday in the city of Rome by a tremendous explosion of powder, said to be 250 tons, in the magazine at Pozzo Panale. Seven people were killed and about 300 were wounded.

Saturday, April 25.

—The English free education bill has been drafted.

—Disastrous rains and floods are reported from Peru.

—Count Von Moltke, the veteran field marshal, is dead.

—San Domingo offers to form a reciprocity treaty with us.

—The French workmen are agitating the eight-hour movement.

—A "Jack the Ripper" murder has been committed at New York.

—Hon. H. E. Royce, ex-chief justice of Vermont, died at St. Albans last evening.

—The explosion in Rome did irreparable injury to some of the art treasures of that ancient city.

—Dr. Barr, of Clark University, is to investigate the flora and fauna of the Galapagos Islands.

—La gripe attacks members of the British Parliament and really interferes with legislative business.

—The Union Temple Baptist Church (Tremont Temple) has extended a unanimous call to Rev. Dr. Lortimer; he has accepted.

—The Anchor Line is preparing to raise the sunken "Utopia," 67 of the bodies of the victims of the disaster are still missing.

—The Italian government has decided to allow orderly meetings on May Day of the workmen of Rome and elsewhere in Italy.

—The fourteen Southern States and New Mexico and Arizona have joined in establishing in Raleigh, North Carolina, a permanent exhibit of their products and resources. The exhibit opens May 15.

Monday, April 27.

—The President was royally received at San Francisco.

—The Grand Duke Nicholas, of Russia, used to the czar, is dead.

—Returns of the population of Maine show an increase of only 12,150 since 1880.

—The Chilean warship "Blanco Encalada" was sunk by a torpedo and 600 persons drowned.

—President Harrison's sister, Mrs. Bettie Eaton, was possibly fatally injured in a runaway accident.

—The grand jury at New Orleans has found two indictments for trying to bribe the Hon. Jesse J. Keen.

—Dr. Talmage's new tabernacle was dedicated on Sunday. Subscriptions were raised amounting to nearly \$50,000 toward paying off the debt.

—The case of the schooner "Rayward," involving the question of the right of the United States to the waters of Bering Sea, and the lottery case, both of which had been set for hearing in the United States Supreme Court on Monday, will be postponed until October 19.

American readers may be pardoned for liking occasionally to see portraits of the men prominent as writers for the periodical press. The May number of *Review of Reviews* will contain a series of portraits of the authors of the leading articles of the month—the portraits of a number of the authors of those articles, among them being portraits of Cardinal Gibbons, Professor R. T. Ely, Rev. Dr. Rainsford, Hon. A. J. Mundella, and Sir John Willoughby.

VERMONT CONFERENCE.

(Continued from Page 4.)

W. Hazen, of the Northfield Congregational Church.

Double anniversaries as usual occupied the afternoon. Eloquent speakers addressed interested but tired audiences.

First in order was that of the Temperance Society. The conference speakers having given away, Rev. Dr. Leonard, of New York, who has a temperance record unsurpassed by any, gave an address which captured and held the audience from the first. The theme was prohibition as opposed to high license, and was handled in a masterly manner.

Following this came the annual gathering of the sisters of the Woman's Home Missionary Society. Mrs. J. O. Sherburne, conference secretary, read an encouraging report showing the work accomplished the past year. Mrs. A. E. Dwight, of Melrose, made a unique and telling address which was cast in the form of a story, but was really a most ingenious argument for the existence and generous support of the society.

Dr. Leonard was followed by Dr. Leonard and Bishop Mallicien, who held in close attention until after 5 o'clock an audience who had been hearing good things all the week. A collection closed this red letter day for the W. H. M. S.

Pursuant to adjournment, the conference met at 7 o'clock, Bishop Mallicien in the chair. The minutes were read and approved.

W. H. Dean, H. K. Reynolds and W. M. Gillis were changed from effective to supernumerary; W. R. Puffer from effective to supernumerary; and A. B. Blake and H. W. Worthen from supernumerary to effective.

William E. Allen, George H. Wright, William C. Johnson and Robert T. C. McKenney were then called forward and given the usual address to the class entering conference in full connection. While not specially eloquent, the address had that without which eloquence is worth but little—pure common sense and spiritual union.

The members of the class then reported their collections, were passed in their studies, and elected to full membership in conference. W. C. Johnson was elected to deacon's orders, the others being already ordained. The proper preliminaries having been met, Rev. J. Ward was elected to local deacon's orders. The Bishop closed the services of the day by conducting a solemn consecration service.

(Concluded next week.)

The following are the appointments:—

MONTPELIER DISTRICT.

A. B. TRUAX, Presiding Elder.

Barre, W. S. Smithers. Cabot, J. O. Sherburne. Chelsea, H. E. Howard. Corinth Corner, supplied by C. W. Ross. East Topsham, supplied by N. M. Shaw. Gaysville, supplied by S. H. Tucker. Granville and Hancock, F. D. Goodrich. Groton, W. N. Roberts. Marshfield, A. B. Blake. Middlebury, supplied by M. R. Barney. Montpelier, A. J. Hough. Moretown and Duxbury, Harvey Webster. Northfield, Joseph Hamilton. Pittsfield and Stockbridge, G. C. Vail. Plainfield, C. F. Taplin. Randolph and Bethel, W. A. Evans. Rochester, W. H. Wright. Stowe, G. A. Emery. Watfield and Fayston, G. H. Howe. Warren to be supplied. Waterbury, W. R. Day. Waterbury Centre, E. H. Bartlett. West Berlin, supplied by A. C. Stevens. West Randolph and Bethel, F. W. Hamilton. West Topsham and Wait's River, supplied by Silas Van Decar. Worcester, supplied by M. H. Ryan. Williamstown, R. L. Nanton. W. D. Hoeman, president of Vermont Methodist Conference, to be supplied. Member of Montpelier quarterly conference.

SPRINGFIELD DISTRICT.

RICHARD MORRAN, Presiding Elder.

Athens, supplied by O. R. Edwards. Barnard and East Barnard, F. D. Handy. Belvidere Falls, W. L. Todd. Bondville, to be supplied. Bradford, L. P. Brown. Canaan, supplied by A. H. Webb. Brownville and Acetyville, C. F. Partridge. Hartland and Windsor, supplied by A. W. Ford. Jacksonville, to be supplied. Landgrove, supplied by Ludlow, E. E. Reynolds. Manchester, supplied by W. H. Atkinson. Perkinsville, to be supplied. Proctorsville, W. E. Sargent. Putney, to be supplied. South Londonderry, W. A. Bryant. South Reading, supplied by W. D. Spencer. South Royalton, F. E. Witham. South Tunbridge, to be supplied. Springfield, R. L. Crocker. Thetford and North Thetford, S. T. Bruce. Union Village, H. F. Forrest. Wardsboro', supplied by J. A. Steele. West Bradford, supplied by J. S. Little. West Fairlee and Coppersfield, H. G. McGinnis. Weston, A. G. Austin. White River Junction and Clarks, C. H. Farnsworth. Williamstown and East Dover, F. H. Roberts. Wilmington, R. T. C. McKenney. Woodstock and Quechee, O. C. Clapp.

ST. JOHNSBURY DISTRICT.

S. DONALDSON, Presiding Elder.

Albany, J. McDonald. Barton, F. W. Lewis. Barton Landing and Brownington, C. S. Hallett. Bloomfield, J. Thurston. Canaan, sup. by J. L. Wesley. Coventry, sup. by M. I. Rider. Craftsbury, W. E. Allen. Danville, supplied by J. Morse. Derby, N. W. Wilder. East Burke and East Haven, J. E. Farrow. Glover, B. J. Christie. Greensboro and Stannard, supplied by R. C. Vail. Guilford, supplied by G. A. Armstrong. Harlow, H. W. Worthen. Holland and Moreau, supplied by G. E. Burnham. Iraburgh, W. C. Johnson. Island Pond, C. H. Walker. Lanesburg and East Concord, Clark Edgeworth. Fay, supplied by J. C. Wright. Lyndon and Lyndonville, Leonard Dodd. Newbury, Thomas Trevillian. Newport, A. L. Cooper. Newport Centre and Troy, Albert Gregory. Peacham, C. W. Morse. St. Johnsbury, G. M. Carl. St. Johnsbury Centre, to be supplied. Sheffield and Wheelock, S. S. Allen. Victory and Granby, supplied by A. B. Hopkins. Walpole and South Walpole, supplied by J. B. Knowles. West Burke and Sutton, P. N. Mitts.

ST. ALBANS DISTRICT.

O. M. BOWELL, Presiding Elder.

Alburgh, S. S. Brigham. Bakerfield and North Fairbairn, A. B. Enright. Cambridge, G. H. Wright. Colchester, supplied by H. P. Kelly. East Elmore, supplied by D. G. Briggs. Eden, to be supplied. Enosburgh Falls, L. O. Sherburne. Essex and Jericho, to be supplied. Fairfax, C. A. Smith. Fletcher Centre and Binghamville, supplied by George E. Denel. Franklin, John C. Langford. Georgia and North Fairfax, J. E. Knapp. Grand Isle and South Hero, S. L. Hedges. Highgate, W. D. Malcolm. Isle La Motte, supplied by J. E. Bowen. Johnson, Hyde Park and Waterville, supplied by George Newton. Milton, W. C. Robinson. Montpelier, supplied by W. T. Hawke. Morrisville and Elmore, W. E. Douglas. North Hero, G. B. Hyde. Richmond, St. Albans Bay, J. T. Baxendale. Sheldon, supplied by A. B. Riggs. Swanton, Eliza Swanton. Underhill, C. M. Stebbins. West Berkshire, East and South Franklin, G. L. Story. West Knosburgh, H. A. Bushnell. Westford, to be supplied. Wolcott, L. E. Taylor.

Granger West. Concord and South Victory, P. E. Currier. Westfield and Lowell, to be supplied.

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here on the 19th for the new pastor, Rev. Jerome Wood, who was ill with pneumonia at Lynn.

West Warren.—The pastor, Rev. Putnam Webber, upon his return from Conference found the parsonage in possession of his people, who had gathered there to welcome him back for the third year. After an hour or two spent in a social manner, they departed, leaving behind them, among other things, a barrel of flour and a purse of money.

Ware.—The past conference year has been one of pleasantness and prosperity. A new, commodious and pleasant parsonage has been built. The Epworth League is a living institution in this church. The new year opens auspiciously. The pastor, Rev. C. M. Hall, has received a cordial welcome to his third year's labors with this people. On Monday evening, April 20, the pastor and family received a genuine "pounding" at the hands of about eighty of the members and friends of the church, under the leadership of the Epworth League. It was a genuine surprise, and an excellent time was enjoyed by all. The prospects are bright.

Springfield, Grace Church.—A local paper says: "The Grace Methodist people were out in full force last Sunday morning to hear the parting words of Pastor Heath, who completed then his five-year term. Mr. Heath was at his best, and the discourse was eloquent and impressive, many being affected to tears. The text was from 1 Tim. 1:15, 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Rev. Dr. C. S. Rogers, vice-president; and Rev. A. M. Osgood, secretary. Rev. W. J. Hamilton read a paper on the late Rev. Albert Gould.

Jamaica Plain.—The West Roxbury News

says: "Rev. W. D. Bridge, the new pastor of the Methodist Church, preached last Sunday for the first time, and made a very favorable impression. Mr. Bridge prefaced his sermon by a few remarks, expressing a hope that his pastorate here would be a profitable one to his parish, and that he would have the co-operation of every one during his labors. He then preached a very interesting discourse on the topic, 'Every Man to His Work.' The young people will doubtless find Mr. Bridge a good helper, as his local association with Dr. Vincent in the Chautauquan movement especially qualifies him for such work."

Hyde Park.—The retiring pastor, Rev. W. T. Worth, was accorded a farewell reception on the evening of Monday, April 6. The vestries were crowded with parishioners and friends. Among those present were Rev. P. B. Davis and wife, of the Congregational Church, and Rev. H. J. Perry, of the Baptist Church. A silver service containing \$121 in gold was presented to Mr. Worth, after a congratulatory address by Mr. C. A. House.

Worcester, Laurel St.—On their return for the fifth year, Rev. Alonzo Sanderson and wife were given an enthusiastic reception by the people. After supper C. O. Richardson, chairman of the executive board, ex-Mayor Winslow, Rev. George H. Gould, D. D., Alfred R. Koe, H. L. Gale, general secretary of Y. M. C. A., and others, spoke. It was a very pleasant occasion.

Worcester, Webster Square.—Improvements have been recently made by re-painting the church building and parsonage and putting a new organ in the church. Six were received into the church on Sunday, April 7. All the bills for the year have been paid, and there is \$100 in the treasury.

North Boston District.

Woburn.—Union services under the direction of Dr. L. W. Munhall have been held for a week with good results, 125 having started in the Christian life. He is assisted by Mr. and Mrs. Low as singers.

Marlboro.—A very pleasant reception

was given the new pastor, Rev. A. M. Osgood, on Wednesday evening, April 6. It was largely attended, though informal. Everything is moving nicely.

Lynn District.

East Boston, Bethel.—Rev. Dr. Bates was enthusiastically welcomed back for the fourth year, on Thursday evening, April 16. Beautiful flowers and an address were presented to both Brother and Sister Bates.

Chelsea, Walnut St.—On Easter Sunday 34 boys and girls, whose ages average twelve years, were baptized. They are all members of the pastor's class. April 5, fifteen were received into full connection, three by letter, and ten on probation. On April 8, the pastor, Rev. T. Corwin Watkins, D. D., and his wife celebrated their tenth wedding anniversary by entertaining the officials of the church, with their families, to the number of about sixty. Dr. S. F. Upham, who officiated at the wedding, was also present.

East Boston, Saratoga St.—Rev. Dr. J. W. Hamilton began his fourth year preaching in the morning on "The Business of the Preacher." He has commenced a series of Sunday evening sermons, also, on "The New Problems at the Close of the Century."

South St., Lynn.—The services on Sunday, April 6, were of a very interesting nature. In the morning, the pastor, Rev. James W. Higgins, addressed a large congregation on the work of the last conference year, during which 45 persons have been added to the church; and during the two years of Bro. Higgins' pastorate the number added to the church equals half the membership. There are now 25 probationers. More money has been raised for benevolent purposes than ever in the history of the church. The missionary collection is the largest on record. The finances have been well attended to, and the treasury has not been empty for two years. The expenses of the coming year have been provided for. This church has the largest young people's society on the district. The Sunday school, under the administration of Bro. David S. Newhall, is in fine condition. It has raised for missions during the year \$173. In the afternoon a large number partook of the sacrament, 6 were received by letter, and 4 on probation. In the evening Rev. V. A. Cooper, a former pastor, was present with some children from the Little Wanderers' Home, and preached. The fourth quarterly conference unanimously voted for the pastor's return for the third year.

B.

Springfield District.

Springfield.—The State Street pulpit was occupied in the morning of April 12 by Rev. V. A. Cooper, of the Home for Little Wanderers, who was given a liberal collection for his institution. Chorister R. M. Cowles has directed an old folks' concert, which has been repeated, netting about \$100 for the two concerts. The church is greatly pleased over the return of Rev. W. R. Newhall. In fact, all the city churches are very happy over the appointments.

Trinity's pulpit was supplied on the 12th

by Rev. C. L. Goodell, of the Winthrop St. Church, Boston, who preached two strong sermons.

Ashbury's missionary collection will amount

to \$215 in excess of its appropriation. W. F. Peck, a student at Wilbraham, preparing to enter the Methodist ministry, preached on the 12th.

St. Luke's pulpit was supplied on the 12th

by J. W. Webster Tuck.

Mittsague.—Rev. Dr. Eaton preached

here on the 19th for the new pastor, Rev. Jerome Wood, who was ill with pneumonia at Lynn.

West Warren.—The pastor, Rev. Putnam Webber, upon his return from Conference found the parsonage in possession of his people, who had gathered there to welcome him back for the third year. After an hour or two spent in a social manner, they departed, leaving behind them, among other things, a barrel of flour and a purse of money.

Ware.—The past conference year has been one of pleasantness and prosperity. A new, commodious and pleasant parsonage has been built. The Epworth League is a living institution in this church. The new year opens auspiciously. The pastor, Rev. C. M. Hall, has received a cordial welcome to his third year's labors with this people. On Monday evening, April 20, the pastor and family received a genuine "pounding" at the hands of about eighty of the members and friends of the church, under the leadership of the Epworth League. It was a genuine surprise, and an excellent time was enjoyed by all. The prospects are bright.

Springfield, Grace Church.—A local paper says: "The Grace Methodist people were out in full force last Sunday morning to hear the parting words of Pastor Heath, who completed then his five-year term. Mr. Heath was at his best, and the discourse was eloquent and impressive, many being affected to tears. The text was from 1 Tim. 1:15, 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Rev. Dr. C. S. Rogers, vice-president; and Rev. A. M. Osgood, secretary. Rev. W. J. Hamilton read a paper on the late Rev. Albert Gould.

Jamaica Plain.—The West Roxbury News

says: "Rev. W. D. Bridge, the new pastor of the Methodist Church, preached last Sunday for the first time, and made a very favorable impression. Mr. Bridge prefaced his sermon by a few remarks, expressing a hope that his pastorate here would be a profitable one to his parish, and that he would have the co-operation of every one during his labors. He then preached a very interesting discourse on the topic, 'Every Man to His Work.' The young people will doubtless find Mr. Bridge a good helper, as his local association with Dr. Vincent in the Chautauquan movement especially qualifies him for such work."

varying translations of the same Aramaic word. In the same number Professor Sanderson, while admitting that the hypothesis of a Hebrew or Aramaic original explains some phenomena, says it does not explain all, as for instance the appearance of a series of eight Beatitudes in Matthew, whereas Luke substitutes for these four pronouncements of blessing and four of woe. He adheres to the view of a *Logia*, or collection of sayings of Jesus, compiled by Matthew, from which the author of the present books of Matthew and Luke drew in common, while working independently with other sources. Luke may have identified the Beatitudes and was spoken on some other occasion with those uttered by Jesus on the Mount. The *Logia* and the Notes of Peter, which were the basis of Mark, were the original main sources of the Synoptic Gospels."

We gladly give place to the following interesting contribution from Rev. C. C. Cone, one of the most able and far-seeing of the prohibition reformers in those early days in Maine when it cost something to be loyal to one's convictions:—

"For the information of Rev. F. G. McCauley, I wish to say a few words through the medium of your excellent HERALD, hoping it may reach the ear of some of the Christians in the old Bay State who vote to license men to deal out death and destruction to their fellow-men."

Some more than fifty years ago, the writer was commissioned by the American Temperance Society to visit Maine and call the attention of the people to the important subject of temperance. At that time the use of intoxicants was nearly universal. One old minister left on record this declaration: 'I think that a barrel of whiskey is worth as much in my family as a barrel of flour.' Another old minister said he could preach much better for having a good 'stiff glass' of good old Medford to drink before he went into the pulpit. Another minister, highly educated, and a young man of splendid talents, became a gutter drunkard through the influence of wine. He finally became so besotted that he made an attempt to kill his wife and three daughters, and it required the efforts of four men to prevent it. He was finally sent to the Reformatory in New York. After his confinement he came back and appeared. The man was gone, and we hope is now in that place where good men go when done with earth."

When laboring in the eastern part of the

State and New Brunswick, I formed an acquaintance with a young lawyer who was by nature, education and social surroundings a gentleman, and of such a refinement as highly cultivated social life would choose for companionship at that time; but, yielding from confidence, he became a drunkard. It pleased the great Head of the Church to pour out the Spirit of awakening, and the lawyer among others became deeply interested in the subject of temperance. A satisfactory proof of a change of heart and joined the Congregational Church. Time rolled on, and all appeared prosperous and joyous till the sacramental season came around, when the dear brother fell, and great was the lamentation among his friends and brethren. Special efforts were made, and he was again restored, but only to fall again at the next communion. The last time I saw the dear brother he told me with tearful emotion: 'I have notified my pastor and church that I will never unite with them again at the communion table till they discontinue the use of intoxicating wine.' I think they put it away. I feel it to be my duty to say in this connection, for the encouragement of the friends of temperance everywhere, that I do not know of a single church of any denomination in the State of Maine that is not doing more for